

THE
ANALYTICAL REVIEW.

FOR NOVEMBER, 1796.

POLITICS. POLITICAL ECONOMY.

ART. I. *Two Letters addressed to a Member of the present Parliament, on the Proposals for a Peace with the Regicide Directory of France.* By the Right Honourable Edmund Burke. 8vo. 188 pages. Price 3s. 6d. Rivingtons. 1796.

HE, who undertakes to move the world, should be certain, that he has fixed his station upon firm ground. Our modern Archimedes, confident, as he has doubtless some right to be, in his superiour skill in state-mechanics, hopes, by his single force, to overcome the *vis inertia* of the political orb, and give it what direction he pleases: whether he have placed his foot upon the rock of truth, the result of his mighty effort will show.

Mr. B. seems to be aware, that in his present bold undertaking, he has to meet the strong resistance of public opinion. He admits, that 'the general disposition of the people is for an immediate peace with France;' and he does not choose to contradict the report, 'that the minority in the house of commons has long since spoken the general sense of the nation, and that, to prevent those who compose it from having the open and avowed lead in that house, and perhaps in both houses, it was necessary for administration to pre-occupy their ground, and to take their propositions out of their mouths.' He finds the public voice for peace repeatedly expressed, not only in parliament, but by the executive power, from which several advances towards pacification have been made.—'The speech from the throne, at the opening of the session in 1795, threw out oglings and glances of tenderness. Lest this coquetting should seem too cold and ambiguous, without waiting for it's effect, the violent passion for a relation to the regicides, produced a direct message from the crown, and it's consequences from the two houses of parliament.'—When citizen Barthefemi had been established on the part of the new republic at Basle, 'as a sort of factor to deal in the degradation of the crowned heads of Europe, it was thought proper that Great Britain should appear at this market, and bid with the rest for the mercy of the people-king.'—'On the 6th of March, 1796, Mr. Wickham was desired to sound France, on her disposition towards a general pacification.'—Next, 'a mediator was to be sought, and we looked for that mediator at Berlin.' The king of Prussia, whose 'merits, in abandoning the general cause, might have obtained for him some sort of influence in favour of

those whom he had deserted,' was entreated to interpose his very powerful mediation, to deliver the court of St. James's, and the court of Vienna from the distresses into which he had brought them. Lastly, by means of the minister from Denmark at Paris, a passport was demanded, 'for a person, who was to solicit peace at the footstool of regicide.'

In contradiction to the sense of the british nation, thus declared in parliament, and by four successive overtures towards peace; in contradiction to the judgment of 'many great powers, and many great ministers,' whom uncontrollable events have convinced of the necessity of peace; Mr. B. retains his opinion of the still more imperious necessity of persevering in the war. This necessity he asserts, in the deep tone of strong conviction, and with every variety of imagery which his rich fancy can furnish,

P. 136.—'With a regicide peace the king cannot long have a minister to serve him, nor the minister a king to serve. If the great disposer, in reward of the royal and the private virtues of our sovereign, should call him from the calamitous spectacles, which will attend a state of amity with regicide, his successor will surely see them, unless the same Providence greatly anticipates the course of nature. Thinking thus, (and not, as I conceive, on light grounds) I dare not flatter the reigning sovereign, nor any minister he has or can have, nor his successor apparent, nor any of those who may be called to serve him, with what appears to me a false state of their situation. We cannot have them and that peace together.'

In the opinion of this master-alarmist, the french republic 'must be destroyed, or it will destroy all Europe;—'with this republic nothing independent can co-exist:' his dread of a 'peace with regicide,' he thus emphatically expresses: P. 156.

'Viewing things in this light, I have frequently sunk into a degree of despondency and dejection hardly to be described: yet out of the profoundest depths of this despair, an impulse which I have in vain endeavoured to resist, has urged me to raise one feeble cry against this unfortunate coalition which is formed at home, in order to make a coalition with France, subversive of the whole ancient order of the world. No disaster of war, no calamity of season could ever strike me with half the horror which I felt from what is introduced to us by this junction of parties, under the soothing name of peace. We are to speak of a low and pusillanimous spirit as the ordinary cause by which dubious wars terminate in humiliating treaties. It is here the direct contrary. I am perfectly astonished at the boldness of character, at the intrepidity of mind, the firmness of nerve, in those who are able with deliberation to face the perils of jacobin fraternity.'

Whence all this horror at the thought of peace with the republic of France? Is it that our patriot has been bitten by one of those 'dogs of war,' which have of late roamed through every street, and been infected with an incurable *irenepobia*? Or is it, in serious truth, that this penetrating and experienced politician has discovered real grounds of terrour, unperceived by others? Is negotiation impracticable? We cannot, it is true, make peace with France without it's concurrence; and it must be owned, that

our first advances, or, as Mr. B. calls them, our lures, oglings, and glances for peace, were not very graciously received. But does it follow, that no subsequent attempts towards an accommodation will be more successful? Is it not possible, that new overtures may give the enemy stronger assurances of our sincerity; or that new events may, on either side, increase the wish for peace? The circumstances of humiliation, hitherto attending our overtures, are insultingly displayed through many pages of the first letter; yet we see, that these circumstances have not amounted to a proof of the impracticability of negotiation, even in the judgment of the british ministry. This part of the work we may therefore dismiss without further notice, as irrelevant declamation. Under the same description, were it not worthy of being copied as a fine fancy piece in the best style of a great master, we might pass over the following picture of the presentation of the royal negotiators to regicide.

P. 33.—‘To those, who do not love to contemplate the fall of human greatness, I do not know a more mortifying spectacle, than to see the assembled majesty of the crowned heads of Europe waiting as patient suitors in the anti-chamber of regicide. They wait, it seems, until the sanguinary tyrant *Carnot*, shall have snorted away the fumes of the indigested blood of his sovereign. Then, when sunk on the down of usurped pomp, he shall have sufficiently indulged his meditations with what monarch he shall next glut his ravening maw, he may condescend to signify that it is his pleasure to be awake; and that he is at leisure to receive the proposals of his high and mighty clients for the terms on which he may respite the execution of the sentence he has passed upon them. At the opening of those doors, what a sight it must be to behold the plenipotentiaries of royal impotence, in the precedence which they will intrigue to obtain, and which will be granted to them according to the seniority of their degradation, sneaking into the regicide presence, and with the reliques of the smile which they had dressed up, for the levee of their masters, still flickering on their curled lips, presenting the faded remains of their courtly graces, to meet the scornful, ferocious, sardonic grin of a bloody ruffian, who, whilst he is receiving their homage, is measuring them with his eye, and fitting to their size the slider of his guillotine! These ambassadors may easily return as good courtiers as they went; but can they ever return from that degrading residence, loyal and faithful subjects; or with any true affection to their master, or true attachment to the constitution, religion, or laws of their country? There is great danger that they who enter smiling into this trophonian cave, will come out of it sad and serious conspirators; and such will continue as long as they live. They will become true conductors of contagion to every country, which has had the misfortune to send them to the source of that electricity. At best they will become totally indifferent to good and evil, to one institution or another. This species of indifference is but too generally distinguishable in those who have been much employed in foreign courts; but in the present case the evil must be aggravated without measure; for they go from their country, not with the pride of the old cha-

rafter, but in a state of the lowest degradation; and what must happen in their place of residence can have no effect in raising them to the level of true dignity, or of chaste self estimation, either as men, or as representatives of crowned heads.'

Our readers will expect, that beside amusing them with Mr. B.'s flowers of rhetoric, we give them an opportunity of judging of the weight of his arguments. They are chiefly drawn from the nature of french principles; from the present character of the french people; and from the views of aggrandizement, imputed to the first projectors and subsequent conductors of the revolution.—On the first topic Mr. B. writes as follows.

P. 22.—'We are in a war of a *peculiar* nature. It is not with an ordinary community, which is hostile or friendly as passion or as interest may veer about; not with a state which makes war through wantonness, and abandons it through lassitude. We are at war with a system, which, by its essence, is inimical to all other governments, and which makes peace or war, as peace and war may best contribute to their subversion. It is with an *armed doctrine* that we are at war. It has, by its essence, a faction of opinion, and of interest, and of enthusiasm, in every country. To us it is a Colossus which bestrides our channel. It has one foot on a foreign shore, the other upon the british soil. Thus advantaged if it can at all exist, it must finally prevail. Nothing can so completely ruin any of the old governments, ours in particular, as the acknowledgment, directly or by implication, of any kind of superiority in this new power. This acknowledgment we make, if in a bad or doubtful situation of our affairs, we solicit peace; or if we yield to the modes of new humiliation, in which alone she is content to give us an hearing. By that means the terms cannot be of our choosing; no, not in any part.'

The present war is compared with that against Lewis XIV; and in conclusion it is argued:

P. 93.—'If the war made to prevent the union of two crowns upon one head was a just war, this, which is made to prevent the tearing all crowns from all heads which ought to wear them, and with the crowns to smite off the sacred heads themselves, this is a just war.

'If a war to prevent Louis the xivth from imposing his religion was just, a war to prevent the murderers of Louis the xvi from imposing their irreligion upon us is just; a war to prevent the operation of a system, which makes life without dignity, and death without hope, is a just war.

'If to preserve political independence and civil freedom to nations, was a just ground of war; a war to preserve national independence, property, liberty, life, and honour, from certain universal havock, is a war just, necessary, manly, pious; and we are bound to persevere in it by every principle, divine and human, as long as the system which menaces them all, and all equally, has an existence in the world.'

P. 95.—'The influence of such a France is equal to a war; it's example, more wasting than an hostile irruption. The hostility with any other power is separable and accidental; this power,

power, by the very condition of it's existence, by it's very essential constitution, is in a state of hostility with us, and with all civilized people *.

' A government of the nature of that set up at our very door has never been hitherto seen, or even imagined, in Europe. What our relation to it will be cannot be judged by other relations. It is a serious thing to have a connexion with a people, who live only under positive, arbitrary, and changeable institutions; and those not perfected nor supplied, nor explained, by any common acknowledged rule of moral science. I remember that in one of my last conversations with the late lord Camden, we were struck much in the same manner with the abolition in France of the law, as a science of methodized and artificial equity. France, since her revolution, is under the sway of a sect, whose leaders have deliberately, at one stroke, demolished the whole body of that jurisprudence which France had pretty nearly in common with other civilized countries. In that jurisprudence were contained the elements and principles of the law of nations, the great ligament of mankind. With the law they have of course destroyed all seminaries in which jurisprudence was taught, as well as all the corporations established for it's conservation. I have not heard of any country, whether in Europe, or Asia, or even in Africa on this side Mount Atlas, which is wholly without some such colleges and such corporations, except France. No man, in a publick or private concern, can divine by what rule or principle her judgments are to be directed; nor is there to be found a professor in any university, or a practitioner in any court, who will hazard an opinion of what is or is not law in France, in any case whatever. They have not only annulled all their old treaties; but they have renounced the law of nations from whence treaties have their force. With a fixed design they have outlawed themselves, and to their power outlawed all other nations.

' Instead of the religion and the law by which they were in a great politick communion with the christian world, they have constructed their republick on three bases, all fundamentally opposite to those on which the communities of Europe are built. It's foundation is laid in regicide; in jacobinism; and in atheism: and it has joined to those principles, a body of systematick manners which secures their operation.

' If I am asked how I would be understood in the use of these terms, regicide, jacobinism, atheism, and a system of correspondent manners and their establishments, I will tell you.

' I call a commonwealth *regicide*, which lays it down as a fixed law of nature, and a fundamental right of man, that all government, not being a democracy, is an usurpation†. That
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* See declaration, Whitehall, October 29, 1793.

† Nothing could be more solemn than their promulgation of this principle as a preamble to the destructive code of their famous articles for the decomposition of society into whatever
country

all kings, as such, are usurpers; and for being kings, may and ought to be put to death, with their wives, families, and adherents. The commonwealth which acts uniformly upon those principles; and which after abolishing every festival of religion, chooses the most flagrant act of a murderous regicide treason for a feast of eternal commemoration, and which forces all her people to observe it—this I call *regicide by establishment*.

‘ Jacobinism is the revolt of the enterprising talents of a country against its property. When private men form themselves into associations for the purpose of destroying the pre-existing laws and institutions of their country; when they secure to themselves an army by dividing amongst the people of no property, the estates of the ancient and lawful proprietors; when a state recognizes those acts; when it does not make confiscations for crimes, but makes crimes for confiscations; when it has its principal strength, and all its resources in such a violation of property; when it stands chiefly upon such a violation; massacring by judgments, or otherwise, those who make any struggle for their old legal government, and their legal, hereditary, or acquired possessions—I call this *jacobinism by establishment*.

‘ I call it *atheism by establishment*, when any state, as such, shall not acknowledge the existence of God as a moral governor of the world; when it shall offer to him no religious or moral worship;—when it shall abolish the christian religion by a regular decree;—when it shall persecute with a cold, unrelenting, steady cruelty, by every mode of confiscation, imprisonment, exile, and death, all its ministers;—when it shall generally shut up, or pull down, churches; when the few buildings which remain of this kind shall be opened only for the purpose of making a profane apotheosis of monsters, whose vices and crimes have no parallel amongst men, and whom all other men consider as objects of general detestation, and the severest animadversion of law. When, in the place of that religion of social benevolence, and of individual self-denial, in mockery of all religion, they institute impious, blasphemous, indecent theatric rites, in honour of their vitiated, perverted reason, and erect altars to the personification of their own corrupted and bloody republic;—when schools and seminaries are founded at public expence to poison mankind, from generation to generation, with the horrible maxims of this impiety;—when wearied out with the incessant martyrdom, and the cries of a people hungering and thirsting for religion, they permit it, only as a tolerated evil—I call this *atheism by establishment*.

Throughout this description of french principles, it must be evident to every dispassionate reader, that Mr. B. most unfairly confounds the principles and practices of the present

country they should enter. “ La convention nationale, après avoir entendu le rapport de ses committés de finances, de la guerre, & diplomatiques réunis, fidelle au principe de souveraineté de peuples qui ne lui permet pas de reconnoître aucune institution qui y porte atteinte,” &c. &c. Decret sur le Rapport de Cambon. Dec. 18, 1792, and see the subsequent proclamation.

french

french government, with those which disgraced the french nation during the highest paroxysm of it's revolutionary phrensy.

Equally unfair and extravagant is Mr. B.'s account of the manners of the french nation. If it were true, as he asserts, that the new french legislators have 'settled a system of manners the most licentious, prostitute and abandoned that ever has been known, and at the same time the most coarse, rude, savage, and ferocious;' it is very evident, that such a system must bear in it's bosom the seeds of violent disease, and must speedily fall into dissolution. Such a people might be useful to neighbouring nations as a warning, but could never be dangerous as an example. We acknowledge, that France has made bold innovations, has committed many errors, and has disgraced herself by many atrocities. We deplore, as sincerely as Mr. B., the breach which has been made in the best guard of domestic virtue and happiness, and the door which has been opened to licentious gallantry and intrigue, by the legal provision which has been made for the easy dissolution of the marriage contract; we perceive this indulgence to be pregnant with the most serious mischiefs. Nevertheless, we cannot believe, that the french nation is, on a sudden, become so totally depraved, as to be nothing better than a gang of profligates, and prostitutes, of plunderers and cannibals; or that, under it's new government, it is become a 'public nuisance,' a 'pestilential manufactory,' an 'infamous brothel,' a 'night-cellar of thieves, murderers and house-breakers,' which it is the duty of the neighbouring states, upon the principle of the law of vicinage, to unite in pulling down. Although the french people have preferred the republican to the monarchical form of government; though they have chosen to substitute the equal protection of all forms of religion, in the room of the exclusive establishment of one; though they have had the presumption to form for themselves a new system of jurisprudence, and the folly to construct a new calendar, with a 'gipsy jargon' of names; we can still believe, with our newly enlightened minister, that they are 'capable of the usual relations of peace and amity,' and consequently, that there is nothing in their opinions or character, which ought to postpone, *sine die*, the negotiation for peace.

Mr. B., in his second letter, takes great pains to establish the notion, that the french revolution has been from the beginning a system of aggrandizement, and that the republic was introduced as a cure for the radical weakness of the monarchy. Nothing here advanced has convinced us, that this opinion is not one of the splendid visions of Mr. B.'s brilliant fancy; however, if the experiment were really made with this ambitious design, one thing is certain, that it has succeeded beyond the most sanguine expectation of the original projectors. The republic of France has, it must be confessed, acquired a degree of vigour and energy, not to be paralleled in the most flourishing period of it's monarchy; a circumstance which, if it render France a formidable foe, renders it, at the same time, a desirable friend. Such is the opinion of many great powers, and many great ministers; among whom, happily for this country, may now be reckoned our own. Such, however, is not the opinion of Mr. B.: and notwithstanding the

high opinion he entertains of Mr. Pitt, as 'the man to save us,' and the satisfaction with which he looks forward to 'the comparative happiness of a struggle,' in which he may be found, if not fighting, yet dying by the side of the minister, he reprobates his timid caution, and ill-placed lenity, in treating the disease of the state: P. 19.

'Whilst,' says he, 'the distempers of a relaxed fibre prognosticate and prepare all the morbid force of convulsion in the body of the state, the steadiness of the physician is overpowered by the very aspect of the disease *.' The doctor of the constitution, pretending to under-rate what he is not able to contend with, shrinks from his own operation. He doubts and questions the salutary but critical terrors of the cautery and the knife.'

In fine, the object of these letters is to excite much ardour, and stimulate great exertion, against phantoms, which exist only in the brain of political fanaticism. Whatever reason Great Britain may have to deplore the narrow policy which commenced, or to reprobate the evil counsels which have conducted this ruinous war; she may at least congratulate herself, that her helm is guided by a minister, who is no stranger to that 'better part of valour, discretion;' who knows when to be humble, as well as when to bluster; and who has the wisdom to submit to a temporary mortification, rather than lose a substantial and permanent good.

If Mr. B.'s great and formidable, but incorrigible minority, one *fifth* part of the four hundred thousand politicians, who, according to his statement form the natural representation of the british public, by 'crying one note day and night, like importunate Guinea-fowls,' have at length brought over the majority to join the cry, *peace, peace*; let them fear nothing from his solitary raven-croak of *havock*: men love themselves and one another too well to listen to the savage call for a war of extermination; a call,

'Which bids one spirit of the first born Cain
Reign in all bosoms, that, each heart being set
On bloody courses, the rude scene may end,
And darkness be the burier of the dead.'

Since this article was drawn up, an additional half-sheet has been delivered *gratis* to the purchasers of these Letters, to be inserted at the 156th page; the chief purport of which is, to reprobate the policy of carrying on the war in the West Indies, and to recommend an immediate attack upon France and it's conquests. The cession of the spanish part of Hispaniola to the french Mr. B. states as the total destruction of the balance of power in the West Indies: he considers the whole empire of Spain in America as virtually in the hands of the french. 'This stroke,' says he, 'finishes all. I should be glad to see our suppliant negotiator in the act of putting his feather to the ear of the directory, to make it unclench the fist; and by his tickling, to charm that rich prize out of the iron gripe of robbery and ambition.'

“ * *Mussabat tacito medicina timore.* ”

ART. II. *Thoughts on the Prospects of a Regicide Peace, in a series of Letters*. 8vo. 132 pages. Price 2s. 6d. Owen. 1796.

A singular circumstance occasions another edition of Mr. B.'s *Letters on a Regicide Peace*. The publisher's account of it is as follows:

'It would ill become me to make any remarks on my examination before a committee of the House of Commons, respecting the author of "*Thoughts on the English Government*." My conduct on that occasion could give no just offence to any party, and was spoken of in very favourable terms by Mr. Windham, Mr. Woodford his secretary, and several of their friends. As a mark of their esteem, they promised me a pamphlet which Mr. Burke was then preparing for the press, and which he soon after put into my hands. On giving me the last sheet, with his final corrections, "There," said he, "that is *your own*—It is but a trivial thing—I do not know that it will *pay you for paper and printing*.—I must also do Mr. B. the justice to acknowledge that he seemed to rejoice at my success; and to shew his desire of farther promoting it, gave me his "*Thoughts on a Regicide Peace*." I felt the full force of the favour, and cheerfully took upon me the trouble of dancing backwards and forwards alternately between author and printer, three or four times a day for almost three months, to attend to such a variety of alterations as can be conceived only by those who are acquainted with the whims, the caprice and the eternal versatility of genius. After an interval of six months, the publication having been for that time suspended, and just at the moment that I expected to receive some little return for my fatiguing exertions, I was suddenly called upon by the Rev. Dr. King, with a sort of message from Mr. B., desiring an account of the former work. I was really shocked at a demand so repugnant to all my ideas of that gentleman's character. I know he has not so short a memory as to forget the terms on which he made me a present of the manuscript. I had made no provision to settle for the profits of a voluntary gift, nor had I kept any account of them. I must also assert, that in order to shew myself not inferior even to Mr. B. in generosity, I liberally supplied all his friends with copies of the work *gratis*, so that I believe, if an exact account had been kept, it would not appear that I lay under any very weighty obligation. Roused, however, by so strange a demand, I called upon Mr. Windham's secretary to remonstrate on the ill-liberality, injustice, and unreasonableness of such a claim for what I could not help considering as a present: he replied, "It is very true:—it was meant so:—but Mr. B. has thought otherwise since."—I then called upon Mr. Nagle, the near relation and confidential friend of Mr. B., who had expressed no less surprise on hearing the matter first mentioned by Dr. King, and whose exact words were, "By heavens! Owen conceived the pamphlet to be his *own*; and so did I."—If Mr. B.'s conceptions then should run counter in this instance to the dictates of plain sense, and to the ideas of his own nearest and dearest friends, I hope my character can never be injured by his unaccountable eccentricities. The man, who can write

so beautiful a panegyric on royal bounty, would never surely incur the reproach of attempting to retract *his own* gifts, or even to strip a poor bookseller of the accidental profits of publishing an essay on munificence. He has also, I am persuaded, too much dignity of sentiment to be offended with my bringing forward the present work, on account of its interfering in any sort with his *new* arguments against a peace with a *Regicide Directory*. I am in fact promoting his own wishes to cut off *all intercourse* with *Regicides*; and I rely upon his kind and disinterested recommendation of these *Old Thoughts* on the subject, which are now presented to the public with the venerable marks, and silver honours of age.'

It may be a matter of some curiosity to our readers, to know wherein this publication differs from the preceeding, published under the author's own authority. Upon comparing the two pamphlets, we find no contradiction or inconsistency of sentiment. The only material difference is, that Mr. B.'s own edition contains several important additions, chiefly occasioned by the events, which have occurred since the letters were first written: these are; upwards of twenty pages of introductory matter, on the difficulty of assigning the causes, or predicting the issue, of political changes, and on the impolicy of giving up the present contest in despondency;—an account of a third, and a fourth advance, made on the part of Great Britain towards pacification, prior to the present embassy;—and a comparison, at considerable length, of the conduct of Great Britain in the wars between 1689 and 1713, and in the present war. The only passage, of any moment, found in this edition, and omitted in Mr. B.'s, is an argument on the political duty of extirpating opinions. The doctrine here maintained would lead to eternal war and persecution. How far the french are *endoctrinated* in crimes, may be seen in Volney's Catechism on the Law of Nature. This publication, which detects no material change in Mr. B.'s thoughts on the subject of a peace with France, may be pronounced, with respect to the public, unnecessary: how far it is justified by any previous transaction between Mr. B. and his publisher, it is not our business to determine.

ART. III. *The Constitutional Defence of England, Internal and External.* By John Cartwright, Esq. 8vo. 166 pages. Price 3s. Johnson. 1796.

THE political principles and spirit of the author of this pamphlet are well known; and the manly intrepidity, with which he has formerly stood forth, in days of alarm and peril, as an advocate for british freedom, is not forgotten. In the present performance, Mr. C. neither deserts his principles, nor relaxes his spirit.—The pamphlet assumes the form of a speech, intended to have been spoken to the high sheriff and freeholders of the county of Lincoln, on the 6th of may, 1796, previous to the general election of representatives. The title immediately prefixed to the speech, is, "king, lords and commons defended against domestic enemies." The writer's main object is, to restore the constitutional purity of the representation, by pointing out the abuses and corruptions, which have crept into
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it. The english constitution, or government of king, lords, and commons, is declared to be brought into great and imminent danger. On documents to which the author appeals in general terms, but which, however, he has not quoted in detail, he asserts, that forty peers return eighty-one commoners, and that, including this usurpation, one hundred and fifty-four individuals return a majority of the house. As the evidence in support of this charge does not appear, we cannot judge of it's validity: but if any interference of this kind really take place—of which they who are most conversant with electioneering *manœuvres* are the best judges—it is very evident, that the constitutional freedom of election is proportionably invaded. Comparing the state of representation in this country with that in America, the author makes the following sensible and spirited remarks.

P. 49. ' If, under such a constitution as ours, there can be danger to our liberties, it must be when the *representative* branch is attacked. In respect of such a branch, all other dangers are, comparatively, as dust on the balance. Take an extreme case:—Suppose all hereditary power and honours abolished; liberty, and order, and good government, *might* still be safe, because *political liberty* would still remain. *America* is in proof:—throwing off the english dominion, she changed the *other* english forms, as not essential; but she preserved *that* english form, on which political liberty absolutely depends.

' Here, let me ask every politician, If any nation, in any age, ever experienced the blessings of good government in so eminent a degree as they have been experienced by *America* since that change?—Can any gentleman present point out, in the whole annals of the human race, another instance, of an equal duration, of such peace and felicity as *America* has already enjoyed under her present government? In the idea of national felicity, an assurance of *permanency*, a rational anticipation of *the happiness of posterity*, is, I presume, an essential ingredient.

' Without political liberty to afford this assurance, there can be no felicity of a nature higher than that of which well-treated slaves are capable.

' Compare this picture of *America* with the picture of all the monarchies, or aristocracies, or governments made up of these orders mixed, on the continent of *Europe*, or in *Asia*, or *Africa*, and then pronounce on what it is, in the frame of a government, on which national happiness depends!—How inestimable, in such a survey, must a *substantial, popular representation* appear! Without it, there is neither freedom nor happiness; all is gloom, or uncertainty, or wretchedness: with it, with representation in reality and perfection, the earth is a paradise, and man an exalted being.

' But it is a practice, gentlemen, amongst the enemies of reform in this country, and their deluded supporters, to observe, that the peace and happiness of *America* depend upon the wisdom and virtue of *Washington*, and not upon the *purity of representation*. The *affec-tation* of this belief, is wickedness; the *reality* is weakness. The very same classes of men are continually lamenting that man is so *selfish* an animal, that the idea of governing a community through
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the medium of an *incorrupt* body of representatives, is completely visionary. Hence they are compelled to do away, as well as they can, the magnificent fact, of fifteen american nations precisely so governed. And this they attempt, through an artful, but a very shallow, compliment to the virtues of *Washington*: for the truth of the case, from those very virtues, recoils with ten-fold force upon themselves. The president of the americans did not arrive amongst them by right of conquest, nor by hereditary descent; neither was he raised to rule over them by that army at the head of which he had been so illustrious, and of which he was the idol; but he was freely chosen by *the representatives* of the people.—Here, then, we see the happy effect of a *genuine* representation. It *does* “speak the will of the people;” It *does* give to the highest virtue the highest place; it *does*, as the sparks fly upward, *naturally* promote the happiness and glory of a nation!

• Nor did the modest *Washington* wriggle himself into the president’s chair by intrigue, or by the management of a corrupt faction. No; he was called from his farm, to preside over his country, by the unanimous wish of that country, truly expressed by the voice of faithful representatives; *their wisdom* thus gracing and honouring *his virtues*.

• Now the art of governing the *selfish* animal our shallow adversaries speak of, is to govern him by his *interest*; by the simple contrivance of making his *interest* and his *duty* go hand in hand. This, in respect of a nation, is effected, and can only be effected by means of a *substantial representation of the people*, and well regulated elections; preserving to the people a solid influence over their servants, with the power of early dismissal, when they forfeit their confidence.

• If it be *visionary* to think of establishing such influence of the people over their legislators, how comes it to pass, that *Turkey* is better governed than *Morocco*; *Germany* than *Turkey*; *England* than *Germany*; and *America* than *England*? Is it not because of the *gradations* of the science of government from bad to better? If, therefore, *american representation* be the most complete, their government is the most perfect.

• All other institutions towards the composition of a good government, whether of senates, or councils, or a house of nobles; of directors, or presidents, or kings; may be accommodated to the fashions of the day, or of the country; or to the humours of a people: but the institution of a sound and substantial representation, is that without which no good government can possibly exist; because such representation is of the essence of political liberty, and is that without which a people are cattle, not men.

• With regard to *Washington*,—when *America* shall lose the *man*, she will shed the tears of gratitude and affection; but, having paid his virtues due honour, she will allow him to descend from his high station for the sweets of retirement in the evening of his years; and on such an occasion will change her *president* with as little *political* emotion as a wife man changes his garment.

The question, “is, or is not a substantial popular representation compatible with the existence of a king and nobility,” is discussed and

and decided in the affirmative ; and it is enforced, that the best security of royalty and nobility, in the british constitution, is the reformation of the representative part of the government.

P. 65. ' Although *America* and *France* have rejected both these orders, we in *England* are not of the same mind: we have both; and we desire to keep them.—In no country on earth can they be so secure.—Here they have all that can establish, defend, and fortify them. Antiquity, the customs of our ancestors, the habits, the prejudices, the earliest and latest education of the people; every thing, in short, which created *public opinion*, and begets *second nature*, are in their favour.

' They have, besides, great intrinsic power and solid influence;—the king, from his office; the nobility, from their station and their wealth. But they have much more than even all this. Their existence is interwoven into the very texture of our law and constitution; not to be separated but by rending in pieces that fabric so dear to englishmen. And, mark!—that constitution, *if they would leave it in its purity*, would effectually provide for their permanency, by preventing their becoming odious to the people, through tyranny and oppression.—Herein, alone, they might find ample security; but the whole taken together is a resistless answer to the question I proposed, and completely refutes the doctrine of the borough-holders, that political liberty is not consistent with the existence of a king and a nobility.'

The reformation, which this writer thinks so necessary to the preservation of the constitution, he proposes to effect, not by force, but by the commanding influence of public opinion. The burden of extreme taxation, and the calamities of frequent wars, he imputes to the defective state of our representation; and, in confirmation of this opinion, he takes a retrospect of the last three wars. The present war he calls, the *rotten-borough war*, and maintains that it's great object has been, to quash a reform in parliament, and completely establish the sovereignty of the borough holders. In fine, he recommends to his countrymen the renewal of petitions for parliamentary reform, and the revival of the antient militia, planned by Alfred. The piece is a manly and spirited assertion of the constitutional rights of britons.

ART. IV. *A Plain Tale for the New Parliament; or a Sketch of the History of England, from the Close of the Campaign in 1794, to the present Time.* By the Author of ' Letters to the King under the Signature of *Junius*.' Part 1. 8vo. 136 pages. Price 1s. Chapman. 1796.

THIS pamphlet is entitled to attention as a spirited sketch of the political debates in the british parliament during the session from December 1794 to June 1795. Extracts from the principal speeches of the minority, on great public questions, form the body of the work. Remarks are occasionally introduced, in which the conduct of the minister and his friends is made the subject of free animadversion. An account of the unsuccessful attempt made by the duke of Bedford in the house of lords, and by Mr. Grey in the house of commons, to remove the obstacles in the way of negotiation with France, introduces the

the following strictures on the conduct of Mr. Wilberforce and Mr. Wyndham :

P. 26.—‘ After the failure of such efforts, it was not likely that Mr. Wilberforce’s catch at popularity by affecting to become an advocate for peace, would extort a recantation of their errors from those men, with whom he had often concurred in maintaining the justice and necessity of the war. He seemed willing, however, to make the experiment; and, on the twenty-seventh of May, moved the house to resolve “ that the present circumstances ought not to preclude the british government from entertaining proposals for a general pacification, and that it was for the interest of Great Britain to make peace with France, if it could be fairly and honourably effected.” The force of his arguments in support of this motion was very much weakened by several misplaced eulogiums on the talents, integrity, judgment, and general capacity of the minister, whom he professed to look up to as the most proper person to conduct the business of the state. There was so much inconsistency in blending such panegyrics with a dictate to that very minister on one of the most important duties of government, that it could not well be overlooked in any reply to Mr. Wilberforce’s motion. But, what appeared rather curious, the charge of inconsistency and rashness, *if not something worse*, was brought against him by Mr. Wyndham, who asked him, whether he thought the minister, after all these eulogiums, would authorize him to perform his functions for him? or, on what grounds he could pretend to withhold his confidence from a minister whom he acknowledged to be so fit for his office?—How he came to differ in opinion from those with whom he had uniformly voted? And, whether he was not afraid of the company with whom he now ventured to associate?—In urging these interrogatories, it never once occurred to Mr. Wyndham, that he himself was a deserter from his former friends; that he himself had apostatized from his ancient creed; that he himself was an upstart on the bench on which he sat; and that of the majority, which he expected in his favour that evening, a great proportion would be composed of those with whom he had been accustomed to differ in sentiment. Mr. Wyndham, in the course of his reply, was hurried into some other intemperate expressions, which betrayed the shallowness of his political knowledge, as well as the insolence and folly of his visionary triumphs. Speaking of the French, “ their fortune,” said he, “ has reached its flood, and is now ebbing fast away. The symptoms of decay are manifest, and the pulse that raged so violently will soon no longer beat.” The campaign of 1796 is the best comment on the figurative jargon of this state quack; but his opinions were unfortunately countenanced by a vast majority of the house at that time, 201 members out of 287 voting with him for the order of the day.’

Mr. Fox’s speech on the 24th of March, upon a motion for an inquiry into the state of the nation, is given at considerable length. In the course of this debate Mr. Canning made a singular speech, the substance of which is thus related :—P. 76.

“ As in a theatre, the eyes of men,
“ After a well-grac’d actor leaves the stage,
“ Are idly bent on him that enters next,
“ Thinking his prattle to be tedious :”

even so must the house of commons have been affected on seeing Mr. Canning

Canning rise after such a speaker as Mr. Sheridan. Nothing surely but the strangest infatuation of self-conceit, or an unrestrainable eagerness to shew his claims to the *wages of office*, could have prompted the newly made under secretary to enter upon a subject which had been completely exhausted by those who went before him. His attempts at argument were only faint echos of Mr. Pitt's sophistry, set off with a little puerile quaintness. "The motion would have come with more propriety, before the house had consented to vote the supplies for the public emergencies. The house had already come to a solemn decision on every subject which had any relation to the war. The agitation of the affairs of Ireland, at the present conjuncture, was calculated to revive ancient prejudices and antipathies between the subjects of this and the sister kingdom." But this aspiring orator's remarks on the causes of popular discontent, and his defence of the pension-list, will place in a clearer light the acuteness of his reasoning, and the classical purity of his style, as well as his dignity of sentiment, and disinterested patriotic ardor. Having asserted, *that the war had originally the sanction of the people, and that they still went hand in hand with the minister*, several members exclaimed *no, no*; "then," said he, "they ought, in as much as the object of it is not accomplished: but the failure of expeditions, and the disasters incident to war, usually produce discontent in the country: this proceeds from the *mass of the people* not being competent to *dive into the arcana* of the executive government." What exquisite felicity of expression! Mr. Canning was struck, no doubt, with the famous decree of the french convention for rallying all the people round the national standard,—a decree that operated, as it were with electrical force, melting down five and twenty millions of individuals into one general *mass of valour*, which was not to be crushed by any effort of external violence. The young rhetorician improved upon the idea, and, by an admirable change of metaphor, converted the people into a *mass of divers*, and the *arcana* of government into an abyss of which those *divers* could never find the bottom!!! His defence of the pension-list afforded a still more striking specimen of the sublime and beautiful. "He was aware," he said, "that there was always a degree of ridicule attached to the *wages of office*: but, in his opinion, the practice was such a *stimulus* to the performance of *glorious actions*, that it was the *life-blood of the constitution*." How mistaken were all the most celebrated greek and roman writers in their notions of the noblest and most powerful incentive to great and good deeds, *the love of one's country*! Such a silly doctrine may have been calculated for the meridians of liberty and virtue: but, in St. Stephen's chapel, an under secretary of state proclaims to his countrymen, *that TRUE GLORY consists in being placed on the PENSION-LIST*! This is the *spur* that stimulated so many heroes of pensioned fame—nay more—this *stimulus*, on repeating three or four magical words, becomes the *life-blood of the constitution*! All former flatterers of royalty could never in their highest flights of fancy soar beyond the assertion, that the throne is the *fountain of honour*, or that it is the *trunk of the british constitution*, capable of preserving undiminished its essential vigour, even in case its great *branches*, the two houses of parliament, were to be *lopped off*. But how weak do these images appear, when compared with Mr. Canning's figurative boldness! Even the discovery of the circulation of the blood in the human body cannot excite half so much surprise as the

the grand theory of this political anatomist. Let the admirers of the british constitution now learn from him, *that the WAGES OF OFFICE are the LIFE-BLOOD of that constitution,—the true source not only of its strength and beauty, but even of its EXISTENCE!!!*

The account of earl Fitzwilliam's recal from Ireland, and the debates relative to that measure, chiefly employ the remainder of this Plain Tale. A second part is announced, in which is promised an account of the rise and progress of the London corresponding society.

L. M. S.

ART. V. *Strictures on a Pamphlet written by Thomas Paine on the English System of Finance: to which are added, some Remarks on the War, and other National Concerns.* By Lieutenant-Colonel Chalmers, of Chelsea. 2d Edit. 8vo. 68 pages. Price 1s. 6d. Debrett. 1796.

THE author, who was one of Mr. Paine's literary antagonists in America, and published his 'Plain Truth' in opposition to the celebrated pamphlet called 'Common Sense,' once more enters the lists against this redoubted champion. After some prefatory observations on 'his ephesian-like fame,' and the 'malevolence of his aim,' which is here said to be 'to goad and plunge society into despondency and anarchy,' colonel C. takes a retrospective view of the political and financial state of this kingdom previous to the establishment of the bank and funding system.

He observes, that before the discoveries of Columbus, Europe had little commerce, the representative signs of wealth were very scarce, and increased but slowly for many years after that event. In respect to our own country, at the beginning of Elizabeth's reign her customs were farmed for twenty thousand pounds *per annum*, her lands at Pentonville, in the immediate vicinity of the capital, rented but at one shilling an acre, and the greatest estates in the kingdom did not exceed two thousand a year. At length the mines of the new world, and the pacific reign of James I, enabled his subjects to avail themselves of their natural advantages; they accordingly laid the foundation of several of the manufactures since brought to such amazing perfection. William, we are told, was compelled by 'the most imperious necessity to anticipate of posterity, by borrowing on the security of future taxes;' he is exceedingly commended for this, and undoubtedly it would have been meritorious, if the liberties of this country could not have been established without it, but the fondness, nay passion, for war, displayed by that monarch, escapes animadversion, and indeed, perhaps, to a *military man*, this may scarcely appear a blemish.

Having defended the funding system, and treated Mr. P.'s assertions respecting the solvency of the bank with ridicule, col. C. asserts, that a minister is more interested in preserving peace than in waging war, 'because in peace he really controuls events, whereas in war they often depend on numberless contingencies which controul him.' It ought to be observed however, that the power and influence of a premier are immense during a state of hostilities, and that in addition to the vanity of affecting to be 'a great war minister,' the ability of pensioning dependents, lavishing commands on minions, and securing a compliant majority, has been supposed to operate but too often, and too fatally, in the course of our history.

The

The following subjects of taxation, *during the war*, are pointed out, some of which are exceedingly proper, but we are *still* too high-minded a people to submit to others:

1. One *per cent* on the aggregate of all landed property, above a certain value;
2. Two *per cent* on personal, including funded property, ditto;
3. Three *per cent* on plated ditto;
4. A tax of five guineas on those who wear diamonds, or other jewels;
5. *A ditto of one guinea on the possessor of a gold watch;*
6. An additional ditto on curricles, and on men servants, when above two;
7. *A ditto on turnpikes;*
8. *A ditto on all persons who betwixt June the 5th and October the 15th, 'shall leave their ordinary places of abode for eight days, and resort to watering places, or elsewhere.'*
9. An additional ditto on all parks and pleasure grounds;
- And 10. A ditto ditto on bricks.

'The East and West Indies ought,' it is added, 'and doubtless would most generously, contribute their benevolence in aid of a war, on which, hyperbole apart, their very existence depends. Their donation would be wanted to aid and comfort the seamen and soldiers in their different islands with fresh provisions, &c. No colony is better able to contribute than Jamaica, which, notwithstanding the momentary war of the maroons, has been prodigiously benefited by the misfortunes of St. Domingo; seeing their sugars, which previous to the war netted from 10l. to 18l. per hoghead, have, since the calamities of the French sugar islands, produced 30, 40, and even 50l. per hoghead.'

It is observed with great shrewdness, that the resources of this kingdom are great, but that 'the *desideratum* seems to be inclination in the great and rich to place taxation on substantial means, suited to the ends.' The truth here hinted at is apparent to every politician, for the burden of the imposts falls not, as it ought, on the upper or more opulent orders of the state, but on the middling and poorer classes; and, indeed, the first of these descriptions of subjects are, in general, indemnified for their taxes by means of places, sinecures, and pensions.

The author, who appears to be well acquainted with history, compares the conduct of the Austrians with that of Frederic II, and points out several military errors committed by the former.

It is but justice to add, that although 'an American loyalist,' and 'attainted' in the course of the struggle for independence, he speaks of the transatlantic republic in the most decorous and respectful manner.

ART. VI. *A Short Inquiry into the Nature of Monopoly and Forestalling. With some Remarks on the Statutes concerning them.* By Edward Morris, Esq. Barrister at Law. 8vo. 27 pages. Price 1s. Cadell and Davies. 1795.

MR. MORRIS in this little tract endeavours to prove, that the intervention of the corn dealers is attended with the most beneficial effects

on the markets; and he contends, 'that a recurrence to our history will shew the mischief of imposing any restraints on the enterprize of individuals.' He is also of opinion, that the abolition of the assize of bread is desirable.

There are some obvious and easy remedies for the prevention of future scarcity; these have often been pointed out, and yet stand but little chance of being soon adopted: they consist in a general *modus* as in the case of hemp and madder, or the commutation of an uncertain tithe into a fixed salary.

In an appendix to the second edition Mr. M. gives a calculation, tending to prove that the prohibition of the use of grain in the distilleries does not afford the public such considerable relief in the supply of food as is generally supposed.

'The malt distillers consume annually from 160 to 200,000 quarters of corn, the chief of which is barley and malt. With the refuse of which, with the assistance of a few peas and beans, they fatten

' 30,000 hogs, at 25 stones each, is - 750,000 ft. of meat.
' 1,000 bullocks, at 100 each, is - 100,000 ditto.

' 850,000 stone at 4s. is - - - £.170,000 0 0
' 30,000 hogs' offal, at 5s. - - - 7,500 0 0
' 1,000 bullocks hides, &c. - - - 3,000 0 0

' £.180,500 0 0

' 40,000 quarters of grains sold annually to cowkeepers, worth 5s. per quarter, is - - - £. 10,000 0 0

' Produce in milk and meat, - - - 190,500 0 0

' The revenue paid by the distillers, the last season of their working, amounted to upwards of a million of money.' s.

NATURAL PHILOSOPHY.

ART. VII. *The Oeconomy of Nature explained and illustrated on the Principles of Modern Philosophy.* By G. Gregory, D. D. In three Volumes Octavo. 1664 pages. With 46 Plates. Price 1l. 7s. in Boards. Johnson. 1796.

THIS work, as the author informs us, is designed for the use of all whose curiosity would lead them to take a general survey of nature, particularly those who wish to understand the elements and principles of natural history. From the general nature of the subject, as well as the comprehensiveness of his plan, the public cannot expect much of absolute novelty. The novelties indeed for which we are to look in a book of this kind, are natural and illustrative arrangement, assiduity of research, with simplicity, perspicuity, and accuracy of enunciation. In these particulars Dr. Gregory has performed his task in a manner which we do not hesitate to pronounce honourable to himself, and useful to the world. The order into which he has disposed his materials is new, and, in many respects, advantageous; a large part of his collection

lection consists of interesting matter, which has not before been introduced into any popular treatise; and his language is familiar, elegant, and clear. After this general character of the book, we shall proceed to give an analysis of it's contents.

The whole treatise is divided into ten books, which are subdivided into chapters.

The first book treats of the general properties of matter. Under the respective titles of matter in the abstract, the elementary arrangement of the simpler substances, the universal properties or attributes of extension, solidity, divisibility, attraction, repulsion, motion, rest, and the magnetic effusion, supposed peculiar to iron, our author has given a concise, but judicious, account of the extent of our knowledge on these objects.

The nature of fire, or the cause of heat, is discussed and explained in the second book. This subject is introduced by a history of the progress and discovery of the doctrines at present admitted respecting heat. Dr. G., like the majority of modern philosophers, is of opinion, that fire is a peculiar substance, and not a mere quality or state of body. In the several chapters of the present book, we find an explanation of the nature of elementary fire, the admeasurement of it's intensity by thermometers of all the several varieties, and it's effects in producing expansion, fluidity, ebullition, evaporation, ignition, illumination, combustion in general, with numerous other interesting matters, both of fact and theory.

In the third book the author gives an account, of considerable extent, of all the general phenomena which arise from the action of light. This, like every other of the leading subjects of the treatise, is brought forward by a concise history of the rise and progress of former discoveries. The objects included in this division are the nature of light in general, it's rarity, direction, velocity, reflection, refraction, and inflection, the production of colour in bodies by it's modifications, the doctrine of vision and it's improvement by lenses and specula, with their several combinations in telescopes, microscopes, &c.

Book iv treats of electricity. The nature of the electric fluid, it's states denominated positive and negative, the electric shock, and other general effects in their application to the great atmospheric phenomena of lightning, rain, hail, snow, water-spouts, and the utility it is affirmed to possess in medicine, form the leading objects of this section.

Book v exhibits an account of the nature and properties of the permanently elastic fluids, discovered by Dr. Priestley and other modern philosophers. Dr. G. has more particularly directed his attention to those kinds of air which compose the atmosphere, or are met with in the great operations of our system. These are oxygen gas, or vital air, and azote, which form the respirable fluid in which we live; fixed air, or carbonic acid gas, of which the basis is so abundant in organized bodies; inflammable air, or hydrogen gas, of importance as a component part of water; nitrous air, of eminent utility in eudiometrical experiments; and hepatic gas, which abounds in certain mineral waters. After

treating of these, he enters more largely into the nature and composition of the atmosphere, it's weight, elasticity, and other properties, as shown by the air pump, the barometer, and other instruments; it's effects as the medium of sound; it's modifications in the system of the regular, periodical, and irregular winds, which pass along the surface of the globe; vapours and other phenomena of the department of natural philosophy called meteorology; and concludes by giving a history and explanation of the new art of ascending into the atmosphere by balloons.

The preceding subjects occupy the first volume. The second volume commences with the sixth book, which contains a perspicuous statement of the modern improved science of chemistry, not so much in the way of processes and doctrines, as in pursuit of the author's great object, namely, to treat of the structure of the earth, and consequently, in the first place, to ascertain the different matters it is composed of; for it is only by the operations of chemistry that we can know those constituent parts. He has not adopted the modern nomenclature, but appears to have selected that language, and those denunciations, which are most general, and least apt to mislead. Yet at the same time he has rejected the phlogiston of the old chemists, and availed himself of the best authorities for the new discoveries relating to his subject. His arrangement is as follows: salts in general; alkalies; acids; neutral salts; earths; volcanic products; metals, with the processes, uses, and properties; inflammable matters, phosphorus, sulphur, coal, and other mineral combustibles; diamond. Hence he proceeds to investigate the structure of the earth, as deduced from observations on it's strata, and the great scale of past events derived from the state and situation of fossils, the structure of mountains, and particularly the phenomena of volcanoes, to which last subject he adds an account of the cause and circumstances of earthquakes.

Book vii treats on water. It's general properties, in the states of solidity, fluidity, and vapour; it's effects in the steam engine, and the various striking and useful consequences of it's gravity and fluidity in hydrostatical facts and operations, are in the first part displayed and explained; after which the author proceeds to the phenomena of rain, and other aqueous meteors, the origin of springs and rivers, including hot streams and mineral waters.

After the foregoing ample sketch of the component parts, and aggregate system of the globe whereon we dwell, Dr. G. directs his attention to the organized beings which occupy it's surface. The eighth book is employed on the structure of vegetables, their fluids, their functions, and their products. In the conclusion of this division, the fermentative processes, whether vinous, acetous, or putrefactive, with their several dependant circumstances, are described and explained.

The ninth book exhibits the materials and structure of animal bodies, and in particular man. The descriptive part of this section is necessarily more technical than the rest of the work, because most of the objects have no trivial names. This is followed by an account of the operations which are effected in the
animal

animal during life; namely, the circulation of the fluids, the nutritive processes, respiration, and the production of heat, muscular motion, and afterwards of the sensations, as received by the organs of touch, taste, smell, hearing, and sight. The production and extension of life are shown in the events relating to the gestation, birth, growth, decline, and death of animated beings.

In the tenth book, the author treats of the human mind. In this section, which occupies no considerable space, the author treats of perception, ideas, association, memory, invention, judgement, language, custom, the passions, reasoning, the arts, morals, genius, taste, opinion, and, lastly, free agency, for which the doctor is an advocate. On these subjects, respecting which perhaps no two men of abilities think precisely alike, the doctor for the most part coincides with Locke and Hartley.

From the summary we have given of the contents of the treatise before us, the reader will perceive, that it forms a valuable addition to the few general books we possess on objects of science.

v.

NATURAL HISTORY.

ART. VIII. *Hortus Botanicus Gippovicensis; or, an Enumeration of the Plants cultivated in Dr. Coyte's Botanic Garden at Ipswich, in the County of Suffolk; also, their essential generic Characters; English Names; the Natives of Britain particularized; the Exotics, where best preserved, and their Duration; with occasional botanical Observations. To which is added, an Investigation of the Natural Produce of some Grass Lands in High Suffolk.* 4to. 158 pages. Price 10s. 6d. Whites.

THIS work cannot properly be considered as an object of critical examination. Dr. Coyte's collection of plants, which consists of more than three thousand species, appears to us to be rather numerous than select. Some of the botanical remarks are judicious. The investigation of the natural produce of some grass land in High Suffolk, which occupies only three pages of the work, has a small claim to ingenuity; but we do not think the author's experiments satisfactory, much less, that he has added to the mass of agricultural information, which appears to have been the object he had in view in their prosecution. 1. 1.

ART. IX. *A System of Natural History, adapted for the Instruction of Youth, in the Form of Dialogue. Originally written in German, by Prof. Raff, of Goettingen; now first translated into English. In Two Volumes. 12mo. 730 pages. 12 plates. Price 8s. in boards. Johnson. 1796.*

THE general diffusion of knowledge is so important an object, that books intended to promote this end are entitled to a candid, and even an indulgent reception from the public. An acquaintance with natural objects is a branch of knowledge, which might seem peculiarly suitable to the understandings of common readers, and calculated to afford them entertainment and instruction; but it has

hitherto been too much kept out of their reach by the expensive form in which books of natural history have appeared, or rendered forbidding, if not altogether inaccessible, by the grand apparatus of a learned system. If the present publication cannot recommend itself to the superiour class of readers, by costly engravings and a splendid type, or even by any peculiar elegance of composition, it has the merit of providing, at a very cheap rate, a large mass of curious and amusing information. The work is intended to give a popular description of various objects in the vegetable, animal, and mineral kingdoms. In the first part, many of the more curious and useful plants are described in a familiar way, without regard to the Linnean method of arrangement. By far the larger part of the work is devoted to the most entertaining part of natural history, the description of animals. The subject of the third part, the mineral kingdom, is very briefly treated. The work is in part, but not throughout, written in the entertaining form of dialogue; though not accurately systematic, attention to convenient arrangement has not been neglected; it's principal recommendation, however, is, it's great variety of curious information contained within a moderate compass, and communicated in easy and familiar language. The original work was translated, with improvements, into the french language; and it is through this medium that it's contents are now conveyed to the english reader. The translation, notwithstanding some provincial inelegancies, is, on the whole, well executed. It is a proper book to put into the hands of children, before they enter on the more scientific study of nature; or rather, perhaps, to supply the place of that study to persons who have not enjoyed the benefit of a learned education.

A brief specimen will be sufficient: we select Vol. II, p. 314.

' The Hippopotamus.—This greek name, which signifies river-horse, is that of a large quadrupede, likewise called aquatick ox, and which, though less than the elephant, is next to him, the largest and weightiest animal that treads the earth. In his shape, he partly resembles the hog, and partly the ox, of which last he has also the low; he has the head very thick, and the mouth, in particular, extraordinarily large; but the eyes small, the ears the same, the tail short and thick, the legs thick and short, and four toes on his feet. His skin is black, thick, and almost intirely destitute of hairs. See plate ix. fig. 28. He frequents the rivers and the lakes of Africa, particularly the Nile, for he is fond of water; he eats fishes, grass, rice, millet, the roots of trees, and lives forty or fifty years. The female brings forth one young every year.

' During the day, the hippopotamus sleeps concealed among the reeds, or in the sand, without concerning himself about what is going on around him, and betrays his presence by a sort of deep snore. On the approach of night, he comes forth, and goes in quest of his food, either on the land, or on the water, injuring no person so long as he is suffered to depopulate the rivers, and lay waste the fields of rice, that are commonly situated beside them, at his pleasure. But if he be teased, attacked, or still worse, wounded,

wounded, he then becomes furious, assaults his enemies, nor quits them till they be conquered, torn in pieces, dispersed, or till he be killed himself, which is extremely difficult, unless he be struck on the head. Upon the back, and on the belly, his skin is so thick, so hard, so impenetrable, that an arrow, or a ball, only glides upon it.

• If he be attacked in the water, his enemy can scarcely escape him, because he swims with such surprising agility, even under water, where he can traverse a space of several hundred feet, without the necessity of coming to the surface to breathe. Thus he renders the navigation of the Nile very dangerous, because he frequently makes his appearance above water, when least expected, raises up the boat, and generally turns it upside down. But it is particularly when wounded, or when he has been fired at, that he shows his strength in this way: he seizes the planks of the boat with his teeth, and makes great holes in them, that either sink the boat, or occasion great danger to those that are aboard, and who frequently find it difficult to escape him.

• The hippopotamus has a great number of teeth, that are all strong; but he has four, particularly in the under jaw, of a foot long each, as thick as an ox's horn, and twelve or fifteen pounds weight, whiter and harder than the tusks of the elephant, so as to strike fire with steel like flint, or when the animal strikes the two jaws one against the other. As they are not subject to become yellow like ivory, they are frequently employed in preference. On the other hand, this animal is very heavy and unwieldy at land, where he runs with difficulty; therefore, he no sooner sees or hears a man, than he instantly endeavours to regain the water. He is not capable of being tamed, at least easily. He has the crocodile for his enemy, and he pursues it wherever he can. It has been imagined that hippopotamuses were more numerous formerly than at present, because the ancient Egyptians had their figures engraven on their pyramids, and the Romans had impressions of them struck on their coins: but this would seem to prove the contrary, and that it was, at that period, a rare animal. The flesh of the hippopotamus is eaten. When full grown, this animal weighs near three thousand weight; and his skin alone frequently weighs near one, it is so thick: it is therefore of good use.

Twelve engraved plates are annexed, in which the editor has been more studious of utility than show; he has crowded into them a great variety of figures,

ART. X. *A Cabinet of Quadrupeds, consisting of highly finished Engravings, by James Tookey and Paton Thompson, from elegant Drawings, by Julius Ibbetson, R. A. Many of them sketched from the Animals in their native Climes; with historical and scientific Descriptions. By John Church, Surgeon. Large 4to. Six Numbers. Price 1l. 4s. Darton and Harvey.*

NOTWITHSTANDING the frequent application which has been made of the arts of drawing and engraving to the illustration of natural history, there is still ample scope, in this department, for

the exercise of taste and ingenuity : and the publication, which we have now the pleasure of announcing to the public, as far as it is at present advanced, seems entitled, in a considerable degree, to the attention and patronage of the public. Its object is, to illustrate that most interesting branch of natural history, zoology, by engraved representations of quadrupeds, savage and domestic, accompanied with a scientific and popular description of each animal. The drawings appear to have been made with accuracy ; and the engravings are executed in a style of elegance which we have not often seen. The principal figures, accompanied with appropriate appendages and scenery, appear with characteristic animation, and the whole is finished in a masterly manner. Each plate is accompanied with several pages of elegant letter-press, in which, beside a systematic description of the animal, is given an account of its habits and character, with such anecdotes as tend to illustrate its history.

It is proposed to comprise this work in fifty numbers, each containing two engravings, with descriptions, to be published in monthly succession, at four shillings each. O. S.

P O E T R Y.

ART. XI. *Leonora. A Tale, translated from the German of Gottfried Augustus Bürger.* By J. T. Stanley, Esq. F. R. S. &c. A new Edition. 4to. 16 pages, with a Frontispiece and two Vignettes, by Blake. Price 7s. 6d. sewed. Miller. 1796.

FOR an account of this tale, and of the first edition of Mr. Stanley's translation, our readers are referred to our Rev. vol. xxiii, p. 390. In the present edition, the translator has made a material alteration in the story, in order to render it less exceptionable in point of sentiment. Apprehensive that the poem, in its former state, might injure the cause of religion and morality, by exhibiting a representation of supernatural interference, to punish the phrensy of love, in a manner inconsistent with our idea of a just and benevolent deity ; Mr. S. has given the story a new turn, and in several very pleasing stanzas, has exhibited *Leonora* penitent, pardoned, and happy. This alteration, however, so essentially affects the poetical character of the piece, and so much weakens its effect in exciting terror, that we cannot think it will be approved by those readers who have admired the poem in its original form. The first object of poetry, as bishop Hurd justly observes, is to please. This edition is embellished with a frontispiece, in which the painter has endeavoured to exhibit to the eye the wild conceptions of the poet, but with so little success, as to produce an effect perfectly ludicrous, instead of terrific.

ART. XII. *Lenore, a Tale : from the German of Gottfried Augustus Bürger.* By Henry James Pye. 4to. 17 pages. Price 1s. 6d. Low. 1796.

THE

THE small german poem of Bürger, which has excited so much curiosity, has called forth the elegant pen of the Poet-laureat. Mr. P. professes to render the original line by line, as nearly as the restraint of versification, and the idiom and genius of different languages would admit. 'A closer version,' says this translator, 'would have been in some places ridiculous, and in others, profane.' We are, notwithstanding this difficulty, clearly of opinion, that the only way to retain the poetical effect of a piece so singular in it's structure, so terrific in it's imagery, and so peculiar in it's language, must be to adhere very closely to the original. Had Mr. P. been less solicitous to avoid singularity of expression, he would have impressed upon his translation more of the genuine character of the original. Too strict an attention to the accustomed proprieties of English verse has spread a general flatness over the piece, which deprives the reader of a considerable portion of the pleasure which the impassioned simplicity of the original would afford him. How coldly, for example, is Bürger's *Hin est bin* expressed by the line,

'Mother, time returns no more!
And 'Hurrah! die todt'en reiten schnell!' by
'Swift the course of death is sped.'

The translation, however, has a degree of poetical merit, which will not discredit the correct pen of the poet-laureat.

That the english reader, unacquainted with the german language, may judge more correctly of the fidelity and merit of this translation, and of the rest, we shall first give a *verbatim* version of four stanzas, and then copy the present translation of the same passage.

'What sounds there of song and clang? Why fluttered the ravens? list! clang of bells—list! the funeral song.—"Let us bury the corse."—And nearer drew a train of mourners, which bore a coffin on a bier: their chaunt might be compared with the croak of toads in a pond.

"After midnight, bury the corse, with clang, and song, and wail: now I carry home my young wife with me, with me to the bridal bed. Come hither, clark, come with the quire and croak to me the nuptial song. Come priest and pronounce the blessing before we lie down in bed."

'Still was the clang and song; the bier disappeared. Obedient to his call they came—hurry hurry! running after, hard behind the hoofs of his horse. And ever further—hop hop hop! they went on in sounding gallop; that horse and rider snorted, and flint-stones and sparks flew like a dust.

'How flew to the right, how flew to the left, mountains, trees and hedges! how flew to the left, to the right, and to the left, villages, cities, and towns! "Is my love afraid? The moon shines clear. Hurrah the dead ride swift. Is my love then afraid of the dead?" "Ah! let the dead rest." P. II.

'Hark! The solemn dirge, and knell!
Croaking round the raven flies,—
Hear the death song!—hear the bell—
See a grave fresh opened lies,

' See

‘ See the sad funereal rite,
See the coffin and the bier,
Hear the shriek of wild affright,
Groans of lamentation hear!

“ While sounds the dirge, while death-bells ring,
The corpse interr’d at midnight see.—
Home my blooming bride I bring,
You our bridal guests must be.—
Sexton come, come with thy choir,
Songs of love before us sing;
O’er the couch of fond desire
Priest thy nuptial blessings fling.”

‘ Down the sable bier was laid,
Hush’d the knell, and hush’d the dirge.
All his voice at once obey’d,
All their flight behind him urge.
On the steed still speeds his flight,
Swifter than the whirlwind’s force;
Struck from flints the flashing light
Distant marks his rapid course.

‘ To the left, and to the right,
As they pass with lightning speed,
Mountains vanish from their sight,
Streams, and woods, and towns recede.

“ Fears my love?—The moon shines clear.—
Swift the course of death is sped,—
Does my love the dead now fear?”—
‘ Leave, ah leave at peace the dead.’

ART. XIII. *Leonora.* Translated from the German of Gottfried Augustus Bürger, By W. R. Spencer, Esq. with Designs by the right honourable Lady Diana Beauclerc. Folio, on vellum Paper. 44 pages. 5 plates, and 4 vignettes. Price 1l. 1s. Edwards. 1796.

THIS splendid publication appears with numerous attractions. By its beautiful type and paper, it captivates the eye: by a set of exquisite designs, which reflect honour upon the genius and taste of the lady by whom they were executed, and to which the engraver has done complete justice, it affords the admirer of the graphic art a luxuriant treat: and in its poetry it presents the lovers of the muses with a truly elegant, and highly finished, performance. In the plates the several stages of the story are exhibited, on the whole, with admirable propriety and effect; particularly in the gradual change of countenance in William and Leonora.

The translator apologizes for some deviations from the original text. He has not ventured to adopt Bürger’s imitative sounds, and he seems to hold very cheap every poetical expression of this kind: he calls them *vox et preterea nihil*; and is of opinion, that, adopted in an english version, they would appear more ridiculous than descriptive. We think differently. Whatever increases the impression, which the poet intends to make upon the reader’s imagination,

imagination, must be good ; and such echoes of sense are peculiarly impressive in a story of this kind. However, in other respects, the poem is entitled to great praise. It is a paraphrastic representation of the original ; differing as much from the text, as Pope's Translation from Homer ; but, like that translation, it possesses high poetic merit. The sentiments and images of Bürger are expressed by Mr. Spencer with elegance and animation ; though diffused through a wider space, they are not suffered to evaporate or vanish. The story, in it's present form, may, perhaps, bring to the reader's recollection, Dryden's Tale of Theodore and Honoria. The piece is so correctly written, as to leave little room for critical censure. In the following stanza the translator has, we think, departed from the meaning of the original, by introducing the ghosts of murderers.

' See where fresh blood-gouts mat the green,
Yon wheel it's reeking points advance ;
There, by the morn's wan light half-seen,
Grim ghosts of tombless murderers dance.'

Neither the poet, nor the designer, seems to have had a right to exchange the german appendage of death, the scythe and hour-glass, for the english one of the dart. But these are trifles. We hasten to give our readers the pleasure of perusing Mr. Spencer's elegant version of the passage cited in the preceding article. P. 23.

' What accents flow, of wail and woe,
Have made yon shrieking raven soar ?
The death-bell beats ! the dirge repeats,
" This dust to parent dust restore."
Blackening the night, a funeral train
On a cold bier a coffin brings ;
Their slow pace measur'd to a strain
Sad as the saddest night-bird sings.
" This dust to dust restore, what time
The midnight dews o'er graves are shed ;
Meanwhile of brides the flower and prime
I carry to our nuptial bed.
Sexton, thy sable minstrels bring !
Come, priest, the eternal bonds to bless !
All in deep groans our spousals sing,
Ere we the genial pillow press."
The bier, the coffin, disappear'd,
The dirge in distant echoes died,
Quick sounds of viewless steps are heard
Hurrying the coal-black barb beside.
Like wind the bounding courser flies,
Earth shakes his thundering hoofs beneath ;
Dust, stones, and sparks in whirlwind rise,
And horse and horsemen pant for breath.
' Mountains and trees, on left and right,
Swam backward from their aching view ;
With speed that mock'd the labouring fight
Towns, villages, and castles flew.

!! Fear'd

“ Fear’st thou, my love ? the moon shines clear ;
 Hurrah ! how swiftly speed the dead !
 The dead does Leonora fear ? ”
 “ Oh leave, oh leave in peace the dead ! ”

From a well-written preface, we shall extract some of the author’s judicious remarks on Bürger. P. 1.

‘ The works of Mr. Bürger, the author of this and many other poems of the ballad kind, are universally esteemed, wherever the german language prevails as a national idiom, or is cultivated as a branch of education. Simplicity is the characteristic of his compositions ; and of all literary beauties, simplicity must be the most generally attractive. It is no common merit to excel in a stile which all understand, many admire, and but few can attain. To this merit Mr. Bürger has an undoubted claim ; a claim our countrymen would be the first to allow, could they enjoy his expressions in their original purity, or his ideas in a faithful translation. No writer perhaps has ever obtained a more decided popularity. To this his subjects and his language equally contribute ; for the former he has mostly chosen local traditions, or legendary anecdotes : and in the latter he is generally elegant, often sublime, and never unintelligible. Such qualifications ensure him the suffrage of every class of readers. The scholar and the moralist cannot refuse praise where they have found entertainment, without disgust to their taste, or danger to their principles ; and the mechanic peruses with delight, sentiments suited to his feelings, imagery familiar to his mind, and precepts adapted to his practice.

‘ One of the most powerful causes of Mr. Bürger’s literary popularity, is the deep tinge of superstition that shades almost all his compositions. Supernatural incidents are the darling subjects of his countrymen. Their minds vigorously conceive, and their language nobly expresses, the terrible and majestic : and it must be allowed, that in this species of writing they would force from our nation the palm of excellence, were it not secured by the impregnable towers of Otranto. Of all their productions of this kind, Leonora is perhaps the most perfect. The story in a narrow compass unites tragic event, poetical surprise, and epic regularity. The admonitions of the mother are just, although ill-timed. The despair of the daughter at once natural, and criminal ; her punishment dreadful, but equitable. Few objections can be made to a subject, new, simple, and striking ; and none to a moral, which cannot be too frequently or too awfully enforced.’

ART. XIV. *Ellenore, A Ballad originally written in German by G. A. Bürger. 4to. 16 pages. Price 2s. Folio, on vellum Paper. 5s. Norwich, March ; London, Johnson. 1796.*

AMONG the rival train of translators of Bürger’s striking tale, this anonymous translator presents the public with a version, which may, perhaps, entitle him to bear away the palm in this poetical contest.

contest. From a preamble to the first edition of this translation, given in the second number of the *Monthly Magazine*, we learn, that it was written some years ago: the writer was therefore, probably, the first who attempted to give this piece an english dress.— In translating this excentric sally of poetic fancy, the first object doubtless is, to transfuse into the version the wild terroure of the original; the next, to give a faithful and animated copy of the peculiar cast of language, which distinguishes the poem. In both these objects, this translator has very happily succeeded. The energy of his own genius has enabled him perfectly to possess himself of the author's bold conceptions; and he has judiciously employed the old ballad stanza, so peculiar to the english language, in relating a simple tale of distress and horroure. This kind of verse, especially in the old orthography, carries the reader back to the age of simplicity, and the age of ghosts; and is, therefore, peculiarly well adapted to a simple, but marvellous, domestic story. And the free use of the old english language, which, as was long ago remarked by Dr. Wallis, abounds in imitative sounds, has given the translator peculiar advantage in copying one of the most characteristic features of the original, not sufficiently attended to by the other translators, the imitation of natural sounds in words, called by the rhetoricians, *onomatopœia*. Of this figure the present translation furnishes several fine examples; as,

She hearde a knighte with *clank* alighte—
The blasts athwarte the hawthorne *bifs*—
And *brush, brush, brush*, the ghostlie crew.

An old word is introduced with great effect in the following lines;

And backward *scudded* over head
The sky and every star.

In one instance, we think, the translator's desire of making the sound an echo to the sense has seduced him into the adoption of a term, the familiar vulgarity of which renders it unsuitable to the terrific solemnity of the subject: the phrase, *toll ding-dong*, however happily expressive, is become by association ludicrous.

We shall select, as a specimen of this translation, a part of the description of the lovers aerial tour, including the verses corresponding to the translations, literal and versified, given in the preceding articles. P. 8.

‘ All in her farke, as there she lay,
Upon his horse she sprung;
And with her lily hands so pale
About her William clung.
‘ And hurry-skurry off they go,
Unheeding wet or dry;
And horse and rider snort and blow,
And sparkling pebbles fly.
‘ How swift the flood, the mead, the wood,
Aright, aleft, are gone!
The bridges thunder as they pass,
But earthly sowne is none.

‘ Tramp,

- ‘ Tramp, tramp, across the land they speede;
 Splash, splash, across the see:
 “ Hurrah! the dead can ride apace;
 Dost feare to ride with mee?
 “ The moon is bright, and blue the night;
 Dost quake the blast to stem?
 Dost shudder, mayd, to seeke the dead?”
 ‘ No, no, but what of them?’
 ‘ How glumly fownes yon dirgy song!
 Night-ravens flappe the wing.
 What knell doth slowly tolle ding-dong?
 The psalms of death who sing?
 ‘ Forth creepes a swarthy funeral train,
 A corse is on the biere;
 Like croke of todes from lonely moores,
 The chauntings meete the eere.
 “ Go, beare her corse when midnight’s past,
 With song, and tear, and wail;
 I’ve got my wife, I take her home,
 My hour of wedlock hail!
 “ Leade forth, o clark, the chaunting quire,
 To swelle our spousal-song:
 Come, preest, and reade the blessing soone;
 For bed, for bed we long.”
 ‘ The bier is gon, the dirges hush;
 His bidding all obaye,
 And headlong rush thro briar and bush,
 Beside his speedy waye.
 ‘ Halloo! halloo! how swift they go,
 Unheeding wet or dry;
 And horse and rider snort and blow,
 And sparkling pebbles fly.
 ‘ How swift the hill, how swift the dale,
 Aright, aleft, are gon!
 By hedge and tree, by thorp and town,
 They gallop, gallop on.
 ‘ Tramp, tramp, across the land they speede;
 Splash, splash, across the see:
 “ Hurrah! the dead can ride apace;
 Dost feare to ride with mee?
 “ Look up, look up, an airy crew
 In roundel daunces reele:
 The moon is bright, and blue the night,
 Mayst dimly see them wheele.
 “ Come to, come to, ye ghostly crew,
 Come to, and follow me,
 And daunce for us the wedding daunce,
 When we in bed shall be.”

‘ And

- ‘ And brush, brush, brush, the ghostly crew
Come wheeling o’er their heads,
All rustling like the wither’d leaves
That wide the whirlwind spreads.
- ‘ Halloo! halloo! away they go,
Unheeding wet or dry;
And horse and rider snort and blow,
And sparkling pebbles fly.
- ‘ And all that in the moonshine lay,
Behind them fled afar;
And backward skudded overhead
The skie and every star.’

This translation, though, after all, perhaps too diffuse, adheres more closely to the original than any of the former; except that, as the translator himself expresses it, he has ‘shifted the scene of adventure to Great Britain.’ In doing this, he commits fair reprisals upon Bürger, who has taken the same liberty with the english ballads which he has *germanized*. The performance, in short, possesses such singular merit, that it cannot fail to excite in the reader a wish to be gratified by further specimens of the translator’s poetical talents.

ART. XV. *Miscellaneous Poems*, by Richard Cooksey, Esq. 8vo. 116 pages. Price 10s. 6d. sewed. Cadell and Davies. 1796.

THE author of these poems submits them ‘rather to the candour and good humour of the public, than to the nice discerning critic’s eye.’ ‘Poetry,’ he confesses, ‘is not his profession; he rummages no old trunks for manuscripts of Shakspeare; disturbs not, by criticism, the *manes* of a *Wharton*; nor does he attempt to tear the laurel from the brows of Pye.’—We have found sufficient amusement in these verses, to unfurl our wrinkled front, and give the writer our plaudit. To notice a few genteel negligencies in light *jeux d’esprit*, dictated by the occurrences of the moment, would be to treat too seriously the frolics of a playful muse. The following verses, in ridicule of the modern passion for the *picturesque*, will amuse the reader.

P. 33. ‘ Ut pictura, poesis.
‘ ODE.

“ Ruin seize you! treach’rous pair!
Oblivion on your writings wait!
Tho’ nurs’d in science’ purest air,
Ye mock reviews in letter’d state!”

‘ Such were the sounds ’neath Downton’s * brow,
Breath’d by a parson in a slough;
Led by a poem to his bane,
The “*picturesqueness*” of a lane.
Ruts and rubbish! curse your charms!
Curse your beeches, roots, and arms!

‘ * Downton, the seat of R. P. Knight, Esq.,
‘ Periwinkles,

‘ Periwinkles, moss, farewell *,
 Sheep-niches, and ivy’d dell!
 Objects which may *you* inspire,
 Have sank me hapless in the mire;
 Since whilst I view what *you* call fine,
 The quicksand swallow’d the divine.

‘ On a height, above the mud,
 Knight and Price together stood;
 This, the *Tityrus* † of the age;
 That, the *Melibæus* sage;
 While they view the *man of mire*,
 Loud they call for harp and lyre.

PRICE.

‘ See, friend, a subject for thy rhyme!
 Here is nor *beauty* nor *sublime*.

If neither, then we must agree

’Tis “*Picturesquizzity* †.”

‘ Ah! no connoisseur § art thou:

Parson! well I know thee now.

Bellow still, and damn the slough!

‘ Now my mind, with subject big,

Sees a “roughness ||” in thy wig,

Which, on bramble lodg’d, appears

Like ** ——— to remain there many years.

Perchance too, in that very scratch,

Cuckoos and future owls may hatch.

‘ * Ruts, rubbish, periwinkles, beech-roots, moss, sheep-niches, and ivy, are esteemed by the ingenious author of the treatise on “the Picturesque,” as chiefly composing this kind of beauty. Happy for the lovers of *VIRTU*, that they are to be found in every dirty lane in England! How many men of true taste must envy this ignorant parson the *leisure* he enjoyed in the quicksand, to admire such a scene.

‘ † ——— “Arcades ambo

Et cantare pares et respondere parati.”

VIRG.

‘ ‡ “*Picturesquizzity*.”—I have ventured to make use of this word, which I believe *does not occur in any writer*, from what appeared to me the necessity of having some one word to oppose to “*beauty*” and “*sublimity*.”

Price on the word “*Picturesqueness*,” p. 38.

§ “Ah no traveller art thou:

King of men, I know thee now.”

GRAY!

‘ || “*Roughness*.” “By *roughness*, I mean what is any way contrary to *smoothness*.” Price, p. 103.

‘ This new and singular definition and idea of roughness, first appeared in 1794.

‘ ** A new simile.

‘ But

But oh my muse! expand not fate's dark scroll!
 Ye unhatch'd cuckoos *, crowd not on my soul!
 More could I add; but now, my friend
 Leads the poem to its end.

KNIGHT.

' Oh for Homer's vivid force,
 To describe his struggling *horse* †!
 View the horrors of his mane
 'Merging from the miry lane!
 Oh for Rosa's tints of brown ‡,
 To paint the parson's mud-stain'd gown!
 Green with *duck-weed*, head and ears,
 He like a river-god appears.
 Thus did APIS §, bull divine,
 Crown'd, of old, with Lotus shine.
 There, parson ||, may'st thou long remain,
 Till seen by all in science' train!
 Till poets, painters, sculptors, all
 Shall catch ideas from thy fall.
 And Repton shall a convert be
 To all that's taught by Price and me.
 Farewell! thou in verse shalt live:
 This meed Price and I ** can give:
 Price and I, at whose dread frown,
 Tremble all the groves of Brown;
 Who, from you, immers'd in bog,
 From hovels, roots, or meanest log,

* * The ingenious author of this ode must excuse us in observing, that he borrows this thought from the obscure yet sublime Gray:

" Ye unborn ages; crowd not on my soul."

† Mr. Knight is a particular admirer of Homer's description of the horse.

‡ Salvator Rosa, in most of his pictures, uses but three shades of brown. The *familiar* acquaintance of Mr. Knight with all ancient painters, warrants the use of the surname *Rosa* only.

§ The Ægyptian god Apis, is generally represented as crowned with the *λωτος* (LOTUS) or nymphæa. Mr. Knight is as great an admirer of ancient mythology as of painting.

|| Persons who do not read to the end of this beautiful ode, and are strangers to the urbanity and hospitality of Mr. Knight's character, might conceive a very unfavourable idea of him from this wish, that the worthy clergyman might remain in so dirty a situation: but when we consider the true motive,—his wish to improve the fine arts by this new instance of the picturesque, and his determination to give the parson, after he had done, all the good he could *on earth*, immortal-fame in verse,—our opinion must be changed to sentiments of the highest respect.

** Felices ambo si quid mea carmina possint

Nulla dies unquam memori vos eximet ævo.

VIRG.^s

Can

Can draw and teach the world to see
 " Picturesquè-izzity."

Our poetical readers will recollect some verses of Dr. Aikin, entitled *Picturesque*, in which the same folly is happily satyrized in the manner of Cowper.—Without meaning to violate either candour or good humour, we must copy a curious epigram, the point of which turns upon a strange mistake.

P. 72. ' Epigram on a legacy of a barometer and thermometer, left by a Mr. Orton, to doctor Johnstone of Worcester.

' Eugenio drawing near his end,
 As pledge of love, bequeath'd his friend
 Two instruments of curious mold,
 Which shew'd degrees of heat and cold.
 Thus by the gift of both together,
 His sacred mem'ry stands all weather.'

We have always understood that the thermometer shows degrees of heat *and* cold; but we were never before informed, that the barometer shows either the one, or the other.

ART. XVI. *Quashy, or the Coal Black-Maid. A Tale.* By Captain Thomas Morris. 8vo. 26 pages. Price 1s. Ridgeway. 1796.

THE muses cannot be more worthily employed, than in pleading the cause of humanity; and humanity never demanded an advocate more importunately, than in the person of the african slave. Several excellent writers have employed the powers of poesy in this good cause; among whom we may, particularly, call to our recollection the ingenious author of the justly admired life of Lorenzo de Medici, who, if we be rightly informed, wrote long ago a beautiful poem, entitled, 'The Wrongs of Africa.' In the same honourable path, though, perhaps, *non passibus equis*, appears the writer of this tale. In easy and harmonious verse, captain M. relates the affecting story of the loves of a negro youth and damsel, interrupted by the cruelty of their task-masters, and fatally terminated by the death of the lover, in an engagement between the french and english in Martinico. The following lines may induce a wish to read the whole tale. P. 13.

' O execrable world! Can man refin'd,
 Man train'd to knowledge far above his kind,
 In Europe bred, and taught the law divine,
 Can be to fordid arts his soul resign;
 Teach simple tribes each other to destroy,
 And build on human griefs his horrid joy?
 Yes, Virtue; Av'rice can thy cottage see,
 And rich, by man's distresses, laugh at thee.
 Each ev'ning, when our lovers' task was o'er,
 And the dread sound of scourges heard no more,
 With smiles they met; tho' still, with toil subdu'd,
 They scarce had strength to taste their scanty food,
 At length, forgot the labours of the day,
 Stretch'd on the ground the sable helots lay;

And,

And, when to sleep's invading pow'r resign'd,
 A pleasing dream would oft refresh the mind.
 Then fancy painted near a cane-topt hill,
 A garden, water'd by a falling rill;
 And, in the midst, a whiten'd cot was shewn,
 The mimic whisp'ring, "these are all your own;
 For such sweet spots to franchis'd slaves are giv'n,
 When dying sinners make their peace with heav'n."
 But wake they must to feel their griefs again;
 And loss of fancied bliss increas'd the pain.
 O, that each slave could thus deluded lie,
 Thus all the rage of tyranny defy;
 Change real woes for joys that genuine seem;
 And on his bed of earth for ever dream!
 Alas! e'en life is but a dream at best;
 And all we covet cloy us when possess'd:
 Shall man then modes of wretchedness invent,
 And range new climes his fellows to torment;
 Leave healthful shores where cooling breezes blow,
 From burning suns in calentures to glow;
 When raving sailors fancy fields and trees,
 And eager leap, and founder in the seas?
 Say what the gains thro' all these dangers sought:
 Why, from black princes men are cheaply bought;
 And those for cruelty and av'rice known,
 Joy to find hearts as savage as their own?
 O Liverpool, O Bristol, brave not fame;
 Bid your youth feel, and hide their fathers' shame;
 Extend their commerce; trade where'er they can;
 But never more presume to deal in man:
 And thou, sage Glasgow, for thy learning fam'd,
 With Oxford and with Cambridge often nam'd,
 Art thou engag'd in this ungodly work;
 Thou, boastful of thy faith and holy kirk?
 Reflect what ills from self-delusion spring;
 Faith, void of morals, is a dang'rous thing;
 Mistaken mortals pray but to their cost,
 If, while they pray, humanity is lost.'

ART. XVII. *Poetic Effusions; Pastoral, Moral, Amatory, and Descriptive.* By William Perfect, M. D. Small 8vo. 160 pages. Price 2s. 6d. sewed. Milne. 1796.

ENGLISH verse, in all it's varieties respecting structure of stanza or length of line, is distinguished by the general prevalence of the iambic measure. Hitherto, other measures have been only occasionally and sparingly introduced. In the present publication a different plan is pursued; the iambic measure is seldom used, and by far the greater number of the pieces are written in anapests. The author was, probably, early enamoured with Shennstone's beautiful pastoral, "Ye shepherds, so cheerful and gay, &c." His ear seems to have caught the melody of this poem; and he has transferred it, with tolerable success, into his own compositions,

tions, which are, almost throughout, closely copied from this model. These verses, however, we apprehend, will be perused by few readers, without a feeling of satiety, similar to that which is produced in music by the too frequent recurrence of similar combinations of harmony. In other more important respects, these poems are entitled to no higher praise, than that of mediocrity. The sentiments are chaste and tender: the descriptions are generally just, and often appropriate and uncommon: but we do not discover any peculiar richness of fancy, or elegance of poetical diction. There is so much uniformity of poetic character through the volume, that our readers will gain a very complete idea of the merit of these pieces, from perusing a single specimen. A large part of the work is a series of poems on the several months of the year: From the poem entitled *March*, we shall select the following descriptive and sentimental verses: p. 15.

‘ What gifts for my Fair shall I bring?

The myrtle and March vi’let gay,

Such innocent children of Spring,

My purest affections convey;

She comes as the Moon from a cloud,

My snow-bosom’d Delia appears;

With soul of mild virtue endow’d,

And cheek unpolluted with tears.

‘ She smiles, and the buds of the grove

Instantaneous to foliage expand,

The emblem of picturesque love,

A lambkin she leads in her hand;

It was the first-born of the fold,

Which, but for her care, had been lost;

Her tenderness sav’d from the cold,

The fatal effects of the frost.

‘ She smiles; and, elate with the sound

Of bells from the hamlet below,

All’s joy and festivity round,

The cause ev’ry shepherd must know;

Proclaim that Solander the gay,

To Melicent, *fortunate* bind,

Forever renown’d be the day,

The bridegroom of transport was join’d.

‘ Did Hymen e’er smile with more grace?

The Muse is invited a guest;

What pleasure enlivens each face!

How jocund! how gay! and how blest!

Ye shepherds convene on the lea,

Let mirth the most sprightly be ours!

Come Delia announce the decree,

And call up the musical pow’rs.

‘ The crocus of flame-colour’d hue,

The hyacinth varied in vest;

The sweet polyanthus too,

And anemones wantonly dress’d;

The

The mezerion worthy of praise,
 Though fraught with no lavish perfume;
 And willow, whose silver-like rays
 Are shed from its white velvet bloom;
 ' These poesies collected we'll weave
 A garland for Melicent's brow;
 Assur'd that she'll gladly receive
 The gifts which her shepherds bestow;
 The pair will our presents approve,
 And gratefully honour our lay,
 'Tis Nature's own nuptial of love,
 For ever renown'd be the day.
 ' Solander, thus favour'd and blest,
 Long cherish the maid of thy heart!
 Dear choice of his undisguis'd breast,
 The passion that's mutual impart;
 No care shall your union annoy,
 And Hymen perpetually sing,
 " That MARCH was the parent of joy,
 " As well as the FATHER OF SPRING."

In one of these pieces entitled, *A Vernal Sketch*, the poet passes, perhaps without having himself perceived it, from one kind of verse to another: the first stanza is anapestic, the rest iambic.

If this be not a posthumous publication, of which no intimation is given, it is somewhat singular, that it is introduced to the public by an *editor*, who, in a puffing preface, commends the poems for their consonancy to nature, and for the animating glow of inherent sensibility, which warms the descriptive parts; and recommends them to a place in the libraries of the lovers of retirement, and the local beauties of sylvan scenery.

ART. XVIII. *Sketches in Verse*. By Thomas Robinson. 4to. 46 pages. 2s. Johnson.

THOUGH we would by no means wish to discourage the aspirations of literary ambition, we must not violate our fidelity to the public, by bestowing indiscriminate praise on young adventurers in poetry. The sentiments of these sketches are just and pleasing, and the language is sufficiently metaphorical to prove, that the author has been conversant with the poets, and is not unacquainted with the peculiar characters by which poetry is distinguished from prose. But even in those pieces, in which he has been most successful, he appears to have sent forth, with difficulty, the studied productions of patient labour, rather than to have poured out a stream of easy verse from a rich fountain of genius and fancy. The reader is more often fatigued by a certain hardness and stiffness of expression, than delighted with splendid imagery, and an animated glow of sentiment; and, not unfrequently, he finds the author, after his utmost efforts, sinking into prosaic dullness.

The pieces are, *Ode to Night*; *Verses written on a hot Summer's Day, in a Garden*; *Address to Dr. Barnes*; *Epitaph on a respectable Commercial Character*; *Inscription for a Grotto*; *On the Day of Judgment*;

Judgment ; On Spring ; Paraphrastic Version of a Passage in Telemachus ; Lines on a Decree of the French Convention ; On an ancient City in decay ; The Shipwreck ; To Sir Joshua Reynolds ; Sonnets to Mr. Burke, to Mr. Eddowes, to Mr. Weston, to the Monthly Reviewers ; On the Death of Mr. Howard ; Address to Sylvanus Urban, Esq. ; To Beauty ; To Dr. Aikin ; Epitaph on the Author's Mother ; On Miss Mariba Woodcocke ; Three Letters, originally published in the Gentleman's Magazine.

The author has added some observations, in prose, chiefly political, in which his laudable intention appears to have been, to remove the reproach of sedition from the friends of civil and religious liberty, and to recommend to all parties a peaceable and philanthropic spirit.

D. M.

MEDICINE.

ART. XIX. *Darwin's Zoonomia, Vol. II.*

[Continued from page 44 of the present volume.]

HAVING sufficiently expatiated upon the author's classification, analysis, and treatment of diseases, we might proceed to his materia medica and doctrine concerning the operation of medicines ; but we deem it in the first place necessary to attend very particularly to the supplement to class IV. Here we are glad to find him explicitly delivering his theory of fever, which, to distinguish it from the mechanic theory of Boerhaave, the spasmodic theory of Hoffmann and Cullen, and the putrid theory of Pringle, he has termed the *sympathetic theory of fever*. 'Fever,' he says, 'consists in the increase or diminution of direct or reverse associated motions.' The great leading idea peculiar to this new theory appears to be the way in which the capillary vessels are considered as acquiring that excess of action, which is more or less manifested in all fevers by the heat and dryness of the skin, and is so permanent in fevers with weak pulse.

A simple fever, according to Dr. D., consists of a previous torpor of the heart, arteries, and capillaries, and a succeeding orgasm of all these vessels, which is the *febris irritativa* ; or after previous torpor of the same parts, an orgasm of the capillaries only succeeds, *the heart and arteries continuing torpid*. This is *febris inirritativa*, or simple fever with weak pulse.

P. 541.—'The renovated activity of the capillaries commences as soon or sooner than that of the heart and arteries after the cold fit of irritative fever ; and is not owing to their being forced open by the blood being impelled into them mechanically, by the renovated action of the heart and arteries ; for these capillaries of the skin have greater mobility than the heart and arteries, as appears in the sudden blush of shame ; which may be owing to their being more liable to perpetual varieties of activity from their exposure to the vicissitudes of atmospheric heat. And because in inirritative fevers, or those with arterial debility, the capillaries acquire increased strength, as is evinced by the heat of the skin, while the pulsations of the heart and arteries remain feeble.'

Fever

Fever becomes confounded by the sympathy of other parts with this torpor and orgasm; and dangerous, according to the number and importance of these other parts. Compound fever may arise from sympathy.

- a. of the lungs.
- b. of internal capillaries or glands.
- c. of the meninges or membranes of the brain.
- d. of the absorbents about the neck of the bladder.
- e. of the mouths of the veins.

All these circumstances are marked by appropriate effects, which are curiously explained. The following is an example. It is the case of the lungs sympathising; in which,

P. 543.—'After a time the pulmonary capillaries, like the cutaneous ones, act with increased energy; the breathing, which was before quick, and the air thrown out at each respiration in less quantity, and cool to the back of the hand opposed to it, now becomes larger in quantity, and warmer than natural; which however is not accompanied with the sensation of heat in the membrane, which lines the air-vessels of the lungs, as in the skin.

'One consequence of this increased heat of the breath is the increased evaporation of the mucus on the tongue and nostrils. A viscid material is secreted by these membranes to preserve them moist and supple, for the purposes of the senses of taste and of smell, which are extended beneath their surfaces; this viscid mucus, when the aqueous part of it is evaporated by the increased heat of the respired air, or is absorbed by the too great action of the mucous absorbents, adheres closely on those membranes, and is not without difficulty to be separated from them. This dryness of the tongue and nostrils is a circumstance therefore worthy to be attended to; as it shews the increased action of the pulmonary capillaries, and the consequent increased heat of the expired air; and may thus indicate, when colder air should be admitted to the patient. See class I. 1. 3. 1. 'The middle part of the tongue becomes dry sooner, and recovers its moisture later, than the edges of it; because the currents of respired air pass most over the middle part of it. This however is not the case, when the dryness of the tongue is owing only to the increased mucous absorption. When however a frequent cough attends pulmonary inflammation, the edges of the tongue are liable to be as much furred as the middle of it; as during the action of coughing the middle of the tongue is depressed, so as to form half a cylinder, to give a greater aperture for the emission of air from the larynx; and the edges of it become thus as much exposed to the currents of air, as the middle parts of it.'

The cold fit of fever terminates either in consequence of all the parts, previously torpid, regaining their natural irritability and associability, or of some or all gaining more; whence increased action, or the hot fit of fever. In a former part of the volume, there occurs an important remark on the proportion of the hot fit to the previous cold one. They are probably proportionate; but we have no measure to ascertain this fact, except the time of their continuance:

P. 14.—'whereas the extent of the torpor over a greater or less part of the system, which occasions the cold fit; or of the exertion which occasions the hot one; as well as the degree of such torpor or exertion, are perhaps more material than the time of their duration,

Besides this some muscles are less liable to accumulate sensorial power during their torpor, than others, as the locomotive muscles compared with the capillary arteries; on all which accounts a long cold fit may often be followed by a short hot one.'

The return of the cold fit may be determined by variety of causes. 1. By the great exertion of the capillaries, heart, and arteries, expending much sensorial power, which has a tendency to induce torpor of some part or of the whole. 2. By a torpor of some viscus, which was not removed during the hot fit. 3. By hunger, thirst, want of fresh air; by certain passions; and so on.—But we must pass on to continued fever. Supposing a contagious matter to be swallowed with the saliva; it will irritate the stomach violently; and this, as Dr. D.'s use of the term *irritation* implies, without being felt. In consequence of strong stimulation the stomach becomes torpid; and the heart and arteries, which is the next link in the catenation of motions, become less active from the want of sufficient excitement of the sensorial power of association (or sympathy). This power, therefore, becomes accumulated, and by it's accumulation actuates the next link, viz. the capillaries which have acquired so much *associability*, that they act more powerfully than is natural, though the excitement of the first link in the chain of action is so much less than natural.

As the torpor of the stomach is apt to continue long in this case of contagion, the excessive action of the cutaneous capillaries continues long also; and when the former ceases the latter is reduced, and the disease ends. The essence therefore, or proximate cause of fever, consists in the violent action of the capillaries; and in this example the remote cause is the torpor of the stomach.

The ingenuity with which the author establishes the several positions, and obviates the difficulties involved in this statement, will be delightful to readers not afraid of setting their understanding to a train of close reasoning. As a specimen of this ingenuity, we give the answer to the question, Why do the same parts of successive trains of actions, which often affect each other by direct, sometimes also affect each other by reverse sympathy?

P. 561.—'When the first link of a train of associated motions, which is subject to perpetual action, becomes a considerable time torpid for want of being excited by the previous exertions of the irritative motions, with which it is catenated; the sensorial power of association becomes accumulated in so great a degree as to affect the second link of the train of associated motions, and to excite it into stronger action. Thus when the stomach is rendered torpid by contagious matter swallowed into it mixed with the saliva, the heart and arteries act more feebly; because the sensorial power of association, which used to be excited by the fibrous motions of the stomach, is not now excited; and in consequence the motions of the heart and arteries act only by the sensorial power of irritation, which is excited by the stimulus of the blood.

'But during this torpor of the stomach, and less action of the heart and arteries, so great an accumulation of the sensorial powers of irritation and of association occurs, that it adds to the action of the next link of this vital circle of actions, that is, to that of the cutaneous capillaries. Whence in this situation the torpor of the stomach occasions a diminished action of the heart and arteries by direct sympathy, and

and may be said to occasion an increased one of the cutaneous capillaries by reverse sympathy; which constitute continued fever with weak pulse.

Nor is this increased action of the capillaries in consequence of the decreased action of the heart and arteries, as in fevers with weak pulse, a single fact in the animal economy; though it exists in this case in the greatest degree or duration, because the heart and arteries are perpetually in greater action than any other part of the system. But a similar circumstance occurs, when the stomach is rendered inactive by defective excitement of the sensorial power of association, as in sea-sickness, or in nephritis. In these cases the sensorial power of association becomes much accumulated in the stomach, and seems by its superabundance to excite the absorbent system, which is so nearly connected with it, into great increase of action; as is known by the great quantity frequently in these situations rejected by vomit, which could not otherways be supplied. It is probable the increase of digestion by walking in frosty air, with many other animal facts, may by future observations be found to be dependent on this principle, as well as the increased action of the capillaries in continued fevers with weak pulse.

Whereas in continued fever with strong pulse, which may perhaps occur sometimes on the first day even of the plague, the stomach with the heart and arteries and the capillaries act by direct sympathy; that is, the stomach is excited into stronger action by increased irritation owing to the stimulus of contagious matter; these stronger irritative motions of the stomach excite a greater quantity of the sensorial power of association, which then actuates the heart and arteries with greater energy, as these are catenated with the stomach; and in the same manner the increased actions of the heart and arteries excite a greater quantity of the sensorial power of association, which actuates the cutaneous capillaries with increase of energy.

We observe another passage which may be conveniently detached, and which will throw further light on this intricate subject. It is in itself curious.

P. 572.—It may be asked, Why is there a great and constant accumulation of the sensorial power of association, owing to the torpor of the stomach and heart and arteries, in continued fever with weak pulse; which is exerted on the cutaneous and pulmonary capillaries, so as to excite them into increased action for many weeks, and yet no such exuberance of sensorial power produces fever in winter-sleeping animals, or in chlorosis, or aepisia, or hysteria?

In winter-sleeping animals I suppose the whole nervous system is torpid, or paralysed, as in the sleep of frozen people; and that the stomach is torpid in consequence of the inactivity or quiescence of the brain; and that all other parts of the body, and the cutaneous capillaries with the rest, labour under a similar torpor.

In chlorosis, I imagine, the actions of the heart and arteries, as well as those of the cutaneous and pulmonary capillaries, suffer along with those of the stomach from the deficient stimulus of the pale blood; and that though the liver is probably the seat of the original torpor in this disease, with which all other parts sympathize from defect of the excitation of the sensorial power of association; yet as this torpor occurs in so small a degree as not to excite a shuddering or cold fit,

no

no observable consequences are in general occasioned by the consequent accumulation of sensorial power. Sometimes indeed in chlorosis there does occur a frequent pulse and hot skin; in which circumstances I suppose the heart and arteries are become in some degree torpid by direct sympathy with the torpid liver; and that hence not only the pulse becomes frequent, but the capillaries of the skin act more violently by reverse sympathy with the heart and arteries, owing to the accumulation of the sensorial power of association in them during their torpid state, as occurs in irritative fever. See article 11 of this supplement.

* In *apepsia chronica* the actions of the stomach are not so far impaired or destroyed as totally to prevent the excitation of the sensorial power of association, which therefore contributes something towards the actions of the heart and arteries, though less than natural, as a weak pulse always I believe attends this disease.

* There is a torpor of the stomach, and of the upper part of the alimentary canal in *hysteria*, as is evident from the retrograde actions of the duodenum, stomach, and œsophagus, which constitute the *globus hystericus*, or sensation of a globe rising into the throat. But as these retrograde actions are less than those, which induce sickness or vomiting, and are not occasioned by previous exhaustion of the sensorial power of irritation, they do not so totally prevent the excitement of the sensorial power of association, as to lessen the motion of the heart and arteries so much as to induce fever; yet in this case, as in *apepsia*, and in *chlorosis*, the pulsations of the heart and arteries are weaker than natural, and are sometimes attended with occasionally increased action of the capillaries; as appears from the flushings of the face, and hot skin, which generally form an evening *febricula* in diseases attended with weak digestion.

The plan of cure where the stomach is become torpid by irritation from contagious matter, and where the heart and arteries act feebly from sympathy, is 1. to decrease the actions of the cutaneous capillaries and absorbents, and, 2. to strengthen the actions of the stomach. The mode of fulfilling the second indication we shall lay before our readers.

P. 595.—‘ The actions of the stomach may sometimes be increased by exhibiting a mild emetic; as an accumulation of sensorial power in the fibres of the stomach is produced during their retrograde actions. Besides the evacuation of any noxious material from the stomach and duodenum, and from the absorbents, which open their mouths on their internal surfaces, by their retrograde motion.

* It is probable, that when mild emetics are given, as *ipecacuanha*, or *antimonium tartarizatum*, or infusion of chamomile, they are rejected by an inverted motion of the stomach and œsophagus in consequence of disagreeable sensation, as dust is excluded from the eye; and these actions having by previous habit been found effectual, and that hence there is no exhaustion of the sensorial power of irritation. But where strong emetics are administered, as *digitalis*, or contagious matter, the previous exhaustion of the sensorial power of irritation seems to be a cause of the continued retrograde actions and sickness of the stomach. An emetic of the former kind may therefore strengthen the power of the stomach immediately after its operation by the accumulation

mulation of sensorial power of irritation during its action. See class IV. 1. 1.

• Another method of decreasing the action of the stomach for a time, and thence of increasing it afterwards, is by the accumulation of the sensorial power of irritation during its torpor; is by giving ice, iced water, iced creams, or iced wine. This accounts for the pleasure, which many people in fevers with weak pulse express on drinking cold beverage of any kind.

• A second method of exciting the stomach into action, and of decreasing that of the capillaries in consequence, is by the stimulus of wine, opium, bark, metallic salts of antimony, steel, copper, arsenic, given in small repeated quantities; which so long as they render the pulse slower are certainly of service, and may be given warm or cold, as most agreeable to the patient. For it is possible, that the capillaries of the stomach may act too violently, and produce heat, at the same time that the large muscles of it may be in a torpid state; which curious circumstance future observations must determine.

• Thirdly. Hot fomentation on the region of the stomach might be of most essential service by its stimulus, as heat penetrates the system not by the absorbent vessels, but by external influence; whence the use of hot fomentation to the head in torpor of the brain; and the use of hot bath in cases of general debility, which has been much too frequently neglected from a popular error occasioned by the unmeaning application of the word relaxation to animal power. If the fluid of heat could be directed to pass through particular parts of the body with as little diffusion of its influence, as that of electricity in the shocks from the coated jar, it might be employed with still greater advantage.

• Fourthly. The use of repeated small electric shocks through the region of the stomach might be of service in fevers with weak pulse, and well deserves a trial; twenty or thirty small shocks twice a day for a week or two would be a promising experiment.

• Fifthly. A blister on the back, or sides, or on the pit of the stomach, repeated in succession, by stimulating the skin frequently strengthens the action of the stomach by exciting the sensorial power of association; this especially in those fevers where the skin of the extremities, as of the hands or nose or ears, sooner becomes cold, when exposed to the air, than usual.

• Sixthly. The action of the stomach may be increased by preventing too great expenditure of sensorial power in the link of previous motion with which it is catenated, especially if the action of that link be greater than natural. Thus as the capillaries of the skin act too violently in fevers with weak pulse, if these are exposed to cold air or cold water, the sensorial power, which previously occasioned their orgasm, becomes accumulated, and tends to increase the action of the stomach; thus in those fevers with weak pulse and hot skin, if the stomach be stimulated by repeated small doses of bark and wine or opium, and be further excited at the same time by accumulation of sensorial power occasioned by rendering the capillaries torpid by cold air or water, this twofold application is frequently attended with visible good effect.

If it should be inquired what account the author gives of the head-ach, a symptom which is frequent but not universal in fever, and upon

which some practitioners lay so great stress, we may observe, that he easily reconciles it to his principles, by supposing that the membranes about the head are either primarily affected, or else become torpid by sympathy with other torpid parts.

The preceding extracts, long as they are, convey but a very faint idea of the author's copiousness of information on this important subject of fever. The originality of his principles, and the dexterity with which he has applied them, have induced us to depart from our intention of closing our review in the present number. We shall, therefore, reserve what remarks we have to offer on the preceding parts of this volume, together with our analysis of the materia medica, to a future number. We do this with little fear of reprehension for prolixity, not doubting but we shall be allowed to enlarge in an unusual manner on a work, destined to form the most remarkable era in the most important of all the sciences.

ART. XX. *The History of Medicine, so far as it relates to the Profession of the Apothecary, from the earliest Accounts to the present Period: the Origin of Druggists, their gradual Encroachments on compound Pharmacy, and the Evils to which the Public are from thence exposed; as also from the unskilful Practice of ignorant Medicasters, and the Means which have lately been devised to remedy these growing Abuses. Published at the Request of the Committee of the General Pharmaceutic Association of Great Britain. By John Mason Good, Fellow of the Medical Society of London, Member of the Corporation of Surgeons, and Author of the Dissertation on the Diseases of Prisons and Poor-houses. 12mo. 255 pages. Price 3s. 6d. in boards. Dilly. 1795.*

THAT a reform is wanted in the medical profession is probably a point that will not be disputed; at least not by those who have seen and thought upon the abuses and defects of the art as practised at present. Partial reform, however, can be but of very little utility. It is not an alteration in one of the departments of the science, it is not the conferring additional privileges on the practitioners of one of it's branches, that can be advantageous to the interests of the community. It must be a general and a radical reform of all the different parts of the profession, that can render any material service to the public.

But although we are inclined to think, that reformation is necessary in the medical art, we cannot entirely agree with the author in the means by which he proposes to accomplish *his* design. Reforms in the practical part of professions are not to be hastily undertaken; they should be attempted with great care and circumspection. Advantages are not to be precipitately conceded to one class of men at the expense of another. New incorporations are not to be granted without the fullest conviction of their necessity, and it's being clearly shown, that there is no other method of obtaining a removal of the grievances on which the complaints are founded.

That the whole of the evils that are here complained of originate from the nefarious and improper conduct of that respectable body of tradesmen, which, according to the present plan, must be thrown

thrown into the back ground, we are not from the contents of this history induced to believe. Some of them may be easily traced to other resources, and a few, probably, depend upon causes of a very different nature.

We do not however wish it to be understood, that we suppose the drug-merchant, or the more common dealer in articles of this kind, to be blameless. It requires but a very scanty portion of sagacity, to be able to perceive that impositions and adulterations are sometimes practised by persons employed in businesses of this nature. But, is nothing of this sort to be met with among apothecaries themselves? are they altogether free from suspicion on this head? We are afraid, on inquiry, it would be found, that they also commit *mistakes* as well as the druggists.

How far, therefore, it is just, judicious, and proper, to prevent the druggist from preparing and vending pharmaceutical remedies, we must leave to the decision of the public. It would seem, however, to be an absurdity, to permit him to supply the apothecary with the articles of his practice, and at the same time not to allow him to sell them to the public.

Having made these observations, let us see what are the views of Mr. Good, and the arguments upon which he rests the propriety and necessity of taking away a part of the business of one class of men, to extend and enrich that of another.

In the first section, Mr. G. goes into a tedious, and we think, an unnecessary investigation concerning the state of medicine, as relating to the apothecary, among the greeks, romans, arábians, and the earlier ages of France, Italy, and Germany. He considers the immediate occupation in which he was engaged in these different countries at different periods, and the rank he held in the medical profession. In this part of his history, though he has presented us with nothing new, he has certainly evinced a knowledge of the progress of his profession. P. 34.

It is his opinion, 'that the term apothecary, though of greek derivation, was not in use among the greeks to express either of the three offices or divisions [mentioned by Celsus] though the word *apotheca* was sometimes the appellation of the shop or repository where the pharmaceutic practitioner kept his drugs, or exposed them to sale. The apothecary, or practitioner in pharmacy, was, at this time, and nearly indiscriminately, denominated *pharmaceuta*, *pharmacopola*, *pharmacopæus*, *pharmacotriba*; expressions which, with nearly a similarity of meaning and derivation, describe him under the several characters of a dealer, a vender, a compounder, and a dispenser of medicines. It is probable, however, as it occurs at the present day, that all who practised pharmacy, did not keep open any public shop; but that some of them compounded their preparations in a private dispensary; and hence the necessity, or at least the reason, for some of the above distinctions.'

The author rejects the authority of Dr. James, who supposed that there were persons even among the greeks and romans, who were employed as druggists, under the titles of *repopolai*, *migma-topolai*,

topolai, *pantopolai* and *catholicoi* of the former, and *seplasiarii* and *pigmentarii* of the latter. P. 37.

'The terms he has introduced,' says Mr. G. 'from the greek and latin writers to substantiate the existence of the druggist, are the most general that can possibly be employed, and refer no more to the occupation of a druggist than to that of a confectioner or perfumer: excepting, indeed, the term *migmatopoles* which, if I rightly recollect, is once or twice made use of by Galen to signify a vender of compound medicines; though, even in those instances, it will apply to the apothecary as well as to the druggist, and, from its derivation, to the venders of all other mixtures or compounds whatever. The term *ropopoles* I do not recollect having ever met with in any author as having the remotest reference to pharmacy; it is a general term applicable to every one who deals in articles, of any kind, of small value, or who vends them in small quantities. *Pantopoles* and *catholicos* are terms applicable only to general merchants or brokers, and *pantopoleion* is therefore used by greek writers to express a forum or place of general sale and resort.

'As to the latin terms *seplasiarius* and *pigmentarius* they were only in general use to denote the occupation of perfumers: to whom the roman ladies, and the coxcombs of their time, resorted for pomatums, paints, and sweet-scented oils. It is probable, however, that many of the articles the apothecary had occasion to employ, he purchased both of these dealers, as well as of the *pantopolai* and *catholicoi*, or general merchants and importers: as it is certain that he did, in succeeding times, of grocers and importers of foreign spices; and from hence, perhaps, these expressions may have been understood to imply dealers in medicaments, as well as the other articles, which were vended at the same shops.'

These are surely not arguments to convince us, that there were not persons employed as drug-merchants, at the early periods to which they relate. Nor are those more forcible which the author has derived from the supposed scarcity of diseases and remedies at those times. The instruments of an art must be had, before the art itself can be practised.

The second section comprehends an account of the origin of medicine, or rather of the profession of the apothecary in Great Britain; of the different charters and acts of parliament which have successively been obtained relative to medicine; of the knavery and ignorance of some of the practitioners, from the insufficiency of those edicts to prevent abuses; of the origin of the occupation of the druggist, and of the source whence the apothecary derived his drugs previous to this time.

The view that Mr. G. has taken of this part of his subject is not of that masterly kind that might have been expected from it's being so intimately connected with the object of the present inquiry. According to his opinion, the first apothecaries who were regularly discriminated as such, were, P. 94.

J. Falcand

* J. Falcand de Luca, who, according to Regner*, publicly vended medicines in 1357; and Pierre de Montpellier, who enjoyed the appointment of apothecary to Edward III. in 1360†. The appointment of foreigners did not, however, continue long after this period. John de Gaddesden had, even before this, been appointed physician to the court, and about three score years afterwards, in the reign of Henry VI. the council, during his illness, assigned him [not John of Gaddesden, but Henry VI], out of the many pretenders to physic with which the country abounded, three physicians and two surgeons, whose names are obviously english, to administer medicines and advice. These physicians and surgeons, or at least some of them, were supposed to be pharmacutists themselves, and to superintend the composition of what medicines were necessary for the king, as well as to be present at the application of them.'

On the different acts for regulating the profession, we have nothing new.

The reasoning of our author on the question concerning the manner in which the apothecary might be supplied with drugs, supposing that druggists did not exist at this time, is not very satisfactory. It is no proof that there were not drug-dealers, because many foreign articles were not then employed: or ought it to be concluded, that, because china-root, sarsaparilla, and guaiacum were not known, few foreign drugs were in use. But hear the author. P. 108.

'At this time, and even long after, the apothecary made use of the wholesale grocer as his agent and factotum, it is universally known that, originally, he not only vended medicines in his shop, but a variety of other articles, in some measure indeed connected with medicines, but avowedly purchased at the grocer's warehouse, such as spices and snuff, tobacco, sugar, and plums. This habit of intercourse and connection induced James I. to regard the occupations either as but one, or as capable of an advantageous and ready union. In consequence of which, in the fourth year of this reign, he incorporated them under one charter, and allowed them equal privileges. A union which was soon afterwards found to be incongruous: and on the expiration of nine years he consented to disunite them, and granted the charter under which the company of apothecaries now claim. By this charter the wardens of the company of grocers, or at least some one of them, is still required to attend the delegation of physicians in their examination of the shops of apothecaries, though the master and wardens of this last society are obliged to attend likewise. In consequence of the present division of trade the attendance of the grocers' company is not, certainly, of any great consequence, and it has therefore, for many years, been altogether dispensed with.'

From this passage, it evidently appears, that in this early stage of commercial employments, there were at least dealers in drugs, and that the business of the druggist, and that of the grocer, were

* * Antiq. Bened. in Angl. 167.'

† Freind's Hist. Med. Tom. II.'

carried on together, and by the same person. But we are told, that it is not till nearly half a century after this period, that 'the word druggist occurs in any public act.' P. 116.

'Hence,' says Mr. G., 'the origin of this new and two-fold occupation: an occupation certainly of modern date, in comparison of almost every occupation at present pursued: and which, in its first origin, was designed to be a warehouse of supply to the apothecary, and, most assuredly, not of encroachment upon his profession: which depended altogether upon him for countenance and support: and which might be even advantageous to him, and respectable to itself, while restrained within its own definite and proper bounds: but which cannot, in any way, overstep those bounds without being, for the most obvious reasons, exposed to the strongest temptations of using the same frauds and deceits, which were attributed to it in a public act, on its very first attempts at pharmacy; and which has been, with too much justice, subject to the same imputation ever since.'

The author then concludes, that there were no druggists 'till within the present century,' or a little time previous to it.

The third section contains the author's proofs of the necessity of the profession of the apothecary to the nation, and of the evils to which both are at present equally exposed; shows the origin of the present association; its correspondence with practitioners in different parts of the country; its ultimate design; and the progress that has already been made in the accomplishment of it. After some general observations on the respectability of the physician, and the obligation he is under to be qualified for the practice of medicine: P. 145.

'This is far,' says he, 'from being universally, or even equally, true with respect to apothecaries; among whom there are no restrictive regulations to keep at a due distance the ignorant and the unskilful, no form of public examination, or test of medical ability. That among these there are many practitioners possess of extensive general information, sound scientific knowledge, and unimpeached respectability of character, must be admitted; and I triumph, at this moment, in the recollection of many such, who have extended to me their confidence and friendship. But many are there to be met with who have no such pretensions to merit; who are equally a disgrace to the profession, and a bane of society at large. And what is still worse, and most of all to be lamented by the community, the number of these last is daily increasing, while the more worthy and the intelligent are, in the same proportion, withdrawing themselves from the profession.'

'This, I have said, is to be lamented by the community; and little need be added to prove it a national detriment.'

'Of all the branches of the medical profession, that of the apothecary, without doubt, is of most consequence to the health of the nation at large. In this city, where a physician attends one patient, an apothecary attends twenty; and, in the country, this proportion is more than doubled. "He is," says a celebrated writer, "the physician to the poor at all times, and to the rich

rich whenever the disease is without danger *." In the line of mediocrity, physicians are seldom consulted, on account of the attendant expence. And huts, hovels, and cottages, which, throughout the whole country, but more especially in large manufacturing towns, inclose such infinite numbers of human beings, and feed, with perpetual pabulum, diseases of the most infectious and fatal tendency, compose almost exclusively the walk of the apothecary. To him is likewise allotted the care of nearly all prisons and poor-houses; he only has the opportunity of stifling contagion in its birth, and of preserving the nation from its deleterious effects.

The health of the nation must therefore suffer, the author supposes, from persons of respectability not engaging in this part of the profession, as well as the science itself. These very *alarming* evils also originate, we are told, from the encroachments which chemists and druggists have lately made 'on the profession of the apothecary, by vending pharmaceutic preparations and compounding the prescriptions of physicians;' and from 'the want of a competent jurisdiction in the profession itself to regulate its practice; and to restrain ignorant and unqualified persons from practising at all.'

It is therefore in order to obtain redress, against these evils, and to restore to the profession a dignity and purity which it ought ever to possess, that the respectable apothecaries have entered into the present association. Mr. G. here introduces the circulatory address of the pharmaceutic committee, which contains the whole of the reasons that have induced the apothecaries to apply to parliament. How far it may be correct respecting the ignorance, the errors, and the mal-practices of druggists, on which the necessity of the application seems to hinge, we cannot determine, because neither the committee nor our author have furnished us with *sufficient data* to ground any certain decision upon. On such a subject, a full and complete body of evidence should be brought forward. The deficiency on the score of fact is here however amply made up by height of colouring.

The *principles* laid down under the different heads in the extract, which we have introduced below, will show the *ultimate design* of the association much better than we can. p. 199.

'*First*, That the liberty to vend pharmaceutical preparations, compound physicians' prescriptions, &c. &c. should appertain to the apothecary *alone*. For as the apothecary necessarily attends patients without any emolument but what arises from the profits of the medicines he may vend, it will be folly to imagine that any person will subject himself to an expensive education, and a waste of time in apprenticeship, if men egregiously ignorant, can obtain, under any other appellation, the same advantages, and without the same labour, or that hazard unavoidably, and often fatally, accompanying an attendance upon the infected sick.

* * Smith's *Health of Nations*.*

* *Secondly*,

' *Secondly*, That no young men be taken as apprentices who have not had an *approved* education.

' *Thirdly*, That none be assistants without having been examined as to their competency for pharmaceutical compositions, &c. &c. &c.

' *Fourthly*, That none be at liberty to settle until examined; nor any person entitled to an examination until he shall have faithfully served an apprenticeship of five years at the least.

' *Fifthly*, That, to promote these purposes, a competent court be established, to consist of *a certain number of members*, who shall have full power to make such *bye-laws* and *regulations* as may be thought most conducive to the welfare both of the public and the profession.'

The last section is employed in vindicating the *principles* and *views* of the association, and in showing the advantage of the *reform* to the *nation*, and the profession itself. In this vindication the author does little more than go over the old grounds of the ignorance of the druggists, and the vast importance of apothecaries in a *national* point of view. These topics are spun out to a considerable length, but without any novelty in their application to the support of the author's design.

In the present history, Mr. G. has certainly shown the necessity of a reform in the practice of the profession of medicine; though we do not think, that he has made out either the necessity or utility of an alteration in one of it's branches only. It must be obvious, that, if the druggist have in some degree encroached on the province of the apothecary, the latter has still more successfully invaded that of the physician. It is therefore plain, that it is not partial, but radical reform, that is wanted, and which alone can be of real utility, either to the general good, or the good of the science itself. There would seem, indeed, to be only occasion for two kinds of practitioners, the physician and surgeon, the former preparing and keeping the instruments of his profession as well as the latter. This is the case, if we be not misinformed, at present in America, where medical knowledge appears to be making as rapid a progress, and medical practice to be conducted with as much propriety, as in any other country; and with a few judicious regulations, we have, no doubt, but that a similar plan might be advantageously carried into execution in this kingdom.

ART. XXI. *Hints on the proposed Medical Reform.* By a Member of the London Corporation of Surgeons. 8vo. 61 pages. Price 1s. 6d. Warrington, Eyres; London, Johnson. 1796.

THESE hints are conveyed in language above the ordinary standard, but the author is more successful in pointing out and deploring the faults and defects of the medical profession, than in providing the proper remedies.

One or two of the regulations that are here proposed we may insert, as specimens of the manner in which the pamphlet is written, and of the views of the author in presenting it to the attention of the public. On the subject of having unsophisticated medicines we have these remarks:

P. 34.—‘As the purity of drugs is of the utmost importance, I will digress a moment to ask, whether it would not be a politic step to have every druggist sworn not to adulterate them; and to punish those who might be found to offend in this way in such a manner as the law might deem fit? To detect such frauds, visits might be occasionally made by inspectors chosen for the purpose. If a wise provision has been made with a view to prevent the adulteration of bread by means of alum, why not be equally solicitous about the prevention of an infinitely greater evil?’

‘I have often thought it remarkable that no examination has been instituted into the shops of apothecaries out of London. It is customary there, at *certain periods*, I believe; but I think it only extends to the Apothecaries’ Company. Were this to become general throughout the kingdom by sworn inspectors, their visits would of course be made *unexpectedly*, to avoid the least chance of preparation.

‘Ought not every apothecary likewise to take an oath, at the time of passing his examination preparatory to his fixing in practice, not to alter one tittle of a prescription without acquainting either the prescriber, or the patient, provided he have not an opportunity of doing the former before the administration of the remedy? Among the inferior sort of apothecaries a medicine out of the common order may be wanting, and in small towns it may not be in their power to get it in time.’

It is not, in our opinion, by the multiplication of oaths that mankind are to be kept honest.

The remuneration of the medical practitioner among the lower classes of society, the author thinks, may be accomplished in the following manner:

P. 43.—‘I have frequently thought,’ says he, ‘that a small monthly payment for medical attendance, &c. on those labouring people who have not the advantage of *dispensaries*, would be a plan productive of much comfort and relief to them when assailed by that inveterate foe to human happiness, disease.

‘In the West Indies it is customary, I am informed, for even men of property to stipulate for medicine and attendance at a fixed yearly sum. This mode, we know, is also usual in the army, the cavalry without exception I believe, as well as in the navy. Why then should it not be introduced among the inferior ranks of people in general? A mere trifle might be paid monthly by a family, and yet a large number of such payments collectively be a reward equal to the medicines, &c. required by those who stood in need of medical aid; as not more than perhaps one in ten, or a dozen, or twenty families, might be sick in the space of twelve months. A treasurer of responsibility might be appointed to receive the payments on a stated day every month, as in the sick-clubs.’

Such are the plans of this writer, but how far they may be judicious the reader must determine.

ART. XXII. *Dialogues between a Pupil of the late John Hunter, and Jesse Foot, including Passages in Darwin's Zoonomia.* 8vo. 102 p. Price 3s. sewed. Beckett. 1795.

WE have already had occasion to examine the attacks of Mr. Foot, on the opinions of the late Mr. Hunter, in various forms;

and we here meet with one in the shape of dialogue. We are led to the author's reasons for adopting this form, by an eulogium on Dr. Hurd's preface, which he seems to assume as a standard of criticism for his own performance.

'How am I,' says he, p. ix, 'to declare my sentiments to the world? How am I to express my admiration of that preface which I conceive to be one of the most classic, the most perfect, and consequently the most entertaining pieces of criticism that has been produced since the days of Longinus?'

Supposing this to be granted; what has bishop Hurd, or his writings, or even the clergy of England, whom the author has lugged in to his assistance, to do with the preface to a book on the venereal disease, or with the decision of certain questions concerning that complaint? Probably the *writer* was better acquainted with *classical* literature than medical reasoning, and therefore prepared his introduction from what he best understood.

But leaving this matter to be settled by others, we shall go on to observe, that the author first thought of conveying his sentiments in the present form, from reflecting that the subject on which he treats, had given rise to 'so many productions, in so many ways.'

Pref. p. xiii. 'That it had been discussed in essays, in criticisms, in miscellaneous journals, and in every other shape, but in this which I have now adopted.'

'And I first thought of dialogue, because it comes so near to catechismal examination. It is a form of argument, more likely to keep those who cannot argue at all, and who consequently wish to shew off without argument, as well as those who wish to avoid argument for fear of the consequences, more closely to the point. The ignorant will find their advantage, by having the question placed fairly before them, and without its being so frittered away as to illude their capacity; and the designing will not have it in their power so easily to escape from that of which they cannot bear to be convicted, because by their theory it has been contradicted.'

'Besides, the novelty of dialogue will recall the attention, when upon the very same subject it has been tired down with essays. And it should be always remembered, that it is the duty of every author not to be fastidious in his choice of that method which is most likely to engage the interest of the reader. There is a certain decorum belonging to a writer, as there is to any other profession in life, and that is, to render himself as agreeable as possible to those who pay him a respect. Every author should go before the public with the strongest recommendation he can bring.'

This is very fine indeed, but if the mere form of dialogue be the strongest circumstance that Mr. Foot has to depend upon, we cannot think that it will bear him out. What matter of a more *solid* nature he may have the reader will see, as we proceed in the examination of his work.

Having determined on the mode of dialogue, Mr. Foot, in the fourth page, makes the supposed pupil of John Hunter say,
'Sir,

‘ Sir, the world at large are puzzled to decide from what extraordinary motive it is, that you, who have taken no other part in criticism but against John Hunter, should have been so diligent and watchful in your criticisms upon his productions. The world acknowledge your talent for criticism, but cannot be persuaded that you are actuated by a pure motive and desire for encreasing the general stock of physiological knowledge, whilst you adhere to the productions of my preceptor alone, passing over a critical examination into those of any other.

‘ FOOT. That, as far as I know, may be the opinion of the world, that is, the opinion of those, who had an opinion of John Hunter, that is, the opinion of those, who, without consulting their own understanding, if they had any, implicitly relied upon him. But the obvious answer to your question is, that I never did wish to extend a reputation upon criticism; that as long as criticism is exercised as a pleasure, it conveys in a very agreeable manner both enlightened entertainment, and necessary information; and that an author never can feel himself conscious or happy, when his criticism is directed to personal motives, and not to the value of general improvement. In my various readings on professional subjects, I have discovered absurdities which startled me, conceptions which no rational man would have formed, practice which no sensible man would have adopted, cases which no man of honour would have given, and yet I was silent; but I will tell you why I was so; it was, because I should have given a significance to any one of those acts, if I had made my remark upon it. My conviction, my argument, and my language, must have attracted attention; and attention, thus attracted, must have encouraged those very projects I meant to decry. It would have divided men’s opinions by the appeal being made to incompetent judges; and my opposition would most probably have promoted that very interest I aimed to defeat; being fully persuaded, that whatever is not rightly understood, is equally liable to be condemned, whether it be true or false.’

Modest assertions indeed! and still more *modest* conclusions! who can read without admiring the extraordinary talents of the author!

But this is not all, for the *new* preceptor here condescends to inform his pupil, that these were the reasons why he confined his criticisms to John Hunter alone.

P. 6. ‘ John Hunter,’ says he, ‘ was not to be written into reputation by any criticism formed upon his works. His reputation consisted in an uncontradicted and submissive obedience to what he said, and to what his pupils propagated as his sayings. And I must be plain with you in avowing, that as long as I permitted others to think for me, so long was I under the same influence of John Hunter’s opinions with others; I was just as much chained down by them as the enchanted is by the enchanter, or the bigot by the priest; and so I should have remained, if he had not published; for as I had not attended his lectures, I took the whole for granted that I had heard, extraordinary as it was, broached as his doctrine, without permitting my own

understanding to go at all into the insolence of doubting; but after he had published, and after I had the opportunity of comparing and applying talent against talent, and integrity against integrity, I thought I saw a great deal of room and cause, for asserting the right to a justification of points, which I deemed to be palpable truths in science.

‘PUPIL. So then you mean to avow, that you never had any personal quarrel or antipathy to John Hunter; that I am to understand from you, that you were induced to publish your criticisms upon his opinions, in no sense whatever, from any other motive, than purely because you judged them to be open to criticism, from that motive only, without annexing to it any thing else relating to the conduct or character of my preceptor?’

‘FOOT. I was not induced to oppose John Hunter from any cause, previous to his publication on the venereal disease; or from any other cause but that which this publication provoked. I will go farther. I do not know that I should even have opposed his opinions after they had been published, although I knew they became more dangerous in society, just in proportion to the reputation of him who was their author; yet I do verily believe, that I should have let them alone, and left them where I found them, if I could have persuaded myself that they were the opinions purely of a mistaken undesigning character.’

This will be thought perhaps to be going pretty far; but it is not *sufficient* for Mr. Foot, for he takes care to tell us a little farther on, that ‘John Hunter was not induced to publish his leading opinions merely as loose singularities produced by the sportive effusions of a careless mind, or silly misconceptions of a weak judgment; for, ‘says he,’ from the glaring absurdity of some of them, and from the physical impossibility of others, I am led to believe, that as the chief part of his opinions, when carried into practice, would be injurious, he cared less for being thought a moral than a singular man.’

Here again our author seems to have indulged his propensity for *broad* assertions, but unfortunately neglected the support of facts: to Mr. Foot they were probably of little consequence, or in the *hurry* of composition he overlooked them. But though we cannot admire the boldness of his assertions, we must surely be *struck* by his *liberality*.

From this part of the first dialogue to the end, we have plenty of quibbling objections to different passages, expressions, and modes of cure, contained in Mr. Hunter’s treatise on the venereal disease; but the author is still extremely sparing of proofs.

In the second dialogue Mr. Foot makes the conclusions of Mr. Hunter, respecting the non-contaminated state of the blood in the venereal disease, to rest upon no better grounds than his doctrine of the cure of bubo, which *he asserts* every practitioner knows to be false. Surely this is not sufficient; for whether Mr. Hunter be right or not on this point, he has brought a series of experiments in his support, to which Mr. Foot has only thought proper to reply by loose declamation, and unsupported assertion. If facts were so plentiful, why were we not presented with a
statement

statement of them? Some how or other it happens, that Mr. Foot is shy in bringing forward his facts.

Finding the experiments of Mr. Hunter a little stubborn and difficult to be gotten over, Mr. Foot commences a sly attack on the author of *Zoonomia*, who has adopted and applied some of Mr. Hunter's opinions and reasonings. He *assures* us, that 'a little heresy is all these two physiologists were seeking for. Give their opinions,' continues he, 'but a general hearing, altercation them, keep up their cork and feather only a little while for the sake of their public fame, and then, when their game is over, any one else may take the battledores out of their hands.'

If this be true, they are surely much obliged to Mr. Foot. But we have another assertion, for, in the author's opinion, Dr. Darwin stands upon no ceremony with probability, he cares not about it.

This surely affords another *proof* of the '*native modesty*' of the author.

Doctor Darwin's reasoning concerning hydrophobia is next assailed. Here our author's motives of attack are, however, more evident, he is himself a *discoverer* on the subject.

But we really think *sympathy* just as good a cause of hydrophobia, as *passion*, the pretty conceit of Mr. Foot.

The '*retrograde project*' of doctor Darwin, as Mr. F. terms it, can be in no danger from the feeble attacks that are here made upon it. It is not by a *broad laugh* that Mr. F. will be able to convince the understandings of his readers.

However, if this be a *project*, as we are told, that will amuse the '*various lecture-rooms*,' it might have amused them long ago, for it is not a discovery of so recent a date as the *extensive* reading of Mr. F. leads him to suppose.

This extraordinary dialogue is terminated by a string of equally extraordinary questions. As Mr. F. has discussed, in his own manner, the merits of most of them before, they would seem to be introduced here by way of make-weights.

The third dialogue opens with an attack on the Critical Reviewers, but this, feeble, absurd, and impotent as it seems to be, is not for us to meddle with. Our *native modesty* is here, at least, as great as that of Mr. F. on other occasions.

If, however, the keenness of the weapons of those gentlemen have caused a little smarting in Mr. F., it may be useful in teaching him, that they, who are accustomed to play with edge-tools, must now and then expect to feel the torments of the wounds which they inflict.

In the concluding part of the pamphlet, the author is engaged, with his *usual liberality*, in examining and appreciating the other labours of Mr. Hunter, the merits of which he finds to be very scanty indeed. On most of the subjects which he has treated Mr. F. takes care to inform us, that he has been anticipated by other writers. But does it follow, that, because a subject has been handled before, nothing remains to be done upon it? Do the researches of one writer on a subject prevent improvements

from being made upon it by another? With all due deference to the *critical acumen* of our author, we think not.

That Mr. Hunter had many strong and just claims on the score of improving his profession, no one, who is divested of prejudice, and acquainted with his writings, can doubt. How Mr. F. can *confidently assert* the contrary, we know not, except it be for the purpose of dragging his own opinions into notice.

In the present performance there is however very little to admire; Mr. F. has just gone his usual round, in his usual way, without convincing either by the *solidity* of his arguments or the justness of his facts.

ART. XXIII. *An Essay on Indigestion and its Consequences, or Advice to Persons affected with Debility of the digestive Organs, nervous Disorders, Gout, Dropsy, &c. wherein Rules are pointed out respecting Diet, Regimen, and Air; illustrated with Cases, to prove the Effects of a new Medicine, recommended for the Cure thereof. established upon sixteen Years extensive Practice. Also, Remarks on Sea or Cold Bathing, necessary to be known by every Valetudinarian and Convalescent; distinguishing the particular States of the Constitution, in which the Use of Bathing will be found salutary or pernicious. Likewise explaining the Reason why inspiring the Sea Air contributes more to the Recovery of Health than that of Cities and Inland Places.* By R. Squirrell, M. D. 8vo. 109 pages. Price 2s. 6d. sewed. 1795.

WRITERS have different motives for submitting their labours to the judgment of the public. Those of doctor S. lie so near the surface, and are concealed by so flimsy a covering, that it requires no extraordinary portion of sagacity or penetration to discover them. Under the idea of treating of 'indigestion and its consequences,' he artfully conveys a strong recommendation of his *infallible nostrum*, the *tonic powders*.

He begins his undertaking by a definition of indigestion, and a description of it's symptoms, causes, and effects. On the last head he is particularly full, the reason of which, as he tells us, is 'to furnish the patient with sufficient knowledge to judge of his own case, and when it will be proper to have recourse to the *tonic powders*;' and also that he may 'at one view see the dreadful evils arising from a neglect in the first instance, and have it in his power to prevent a long train of diseases, likely to terminate in a total and confirmed loss of health.'

We here meet with many diseases set down as the effects of indigestion, which can certainly depend upon no such cause. But this arrangement suited the doctor's views, as is pretty evident from the close of the following extract, which we have given as a specimen of the work, and a proof of the justness of our observations:

P. II.—'I now proceed,' says the doctor, 'to make some observations on the wonderful and general effects of the *tonic powders*, which experience and observation have furnished me with, and which have induced me thus earnestly to recommend them to the public, as a medicine far superior in their qualities and effects to any yet discovered, as an aperient, sedative, tonic, and universal evacuant, or promoter of all the secretions and excretions of the body; on which admirable pro-

properties I build all my expectations of the public obtaining more than common benefit by their use.

‘ First, They evacuate through the bowels whatever may be retained and is likely to prove injurious to the alimentary canal, or destructive to the general habit, without occasioning the least sickness of the stomach or griping of the bowels—hence they become highly useful whenever obstruction of those organs have taken place.

‘ Secondly, They strengthen the stomach and bowels, and consequently the whole system—hence they are serviceable in debilities of every kind, or those disorders where debility has been the efficient cause.

‘ Thirdly, They empower the animal machine to promote every secretion and excretion, thereby restoring all the natural discharges, when obstructed, to their former healthy state.

‘ It must appear obvious to every one, why this medicine is recommended for the cure of such a seeming variety of diseases, after indubitably proving, as I have done, that they all originate in one and the same cause, viz. indigestion, or the loss of elasticity or contractile power in the muscular fibres of the stomach, the source of almost every morbid affection; and I am very happy in the idea of being able to contribute towards the ease and comfort of my fellow-creatures, by the powerful efficacy of the *tonic powders*.

‘ Nothing, in the course of my practice, has given me so great satisfaction, as the salutary effects I have discovered in this medicine; for though it has not cured every disease for which I have prescribed it, owing to its being perfectly incurable, yet I can verify, that in innumerable instances, where every other remedy had proved ineffectual, it has so far empowered the animal œconomy to perform its functions with facility, that instead of dragging on a life of misery, the pain and distress of the patient has been alleviated, and the disease rendered indolent and harmless.’

The above will probably be sufficient for most of our readers, but it is not all; for we find a little afterwards, that the author does not depend solely upon his *tonic powders*, but has recourse to *drops* also, which when ‘ administered according to the directions enclosed in each packet, he says will be found of the most *astonishing efficacy*.’

After *these* proofs of the nature and tendency of the materials of which this tract is composed, it will hardly be expected, that we should travel with the writer through the whole of his details concerning the use of his *panacea*.

ART. XXIV. *An Address to Hydropic Patients; wherein the Principles of a Method of Practice adopted by the Author, in the Treatment of Dropsy, are explained; and to which some Cases are annexed.* By W. Luxmoore, Surgeon, of Uxbridge, Middlesex. Small 8vo. 39 pages. Price 1s. 6d. Murray and Highley. 1796.

In this address we meet with nothing new or important respecting the cure of dropsy. The *principles* of cure which Mr. Luxmoore has laid down are certainly not better than those of other practitioners.

That we may not, however, incur the censure of making assertions without proof, we shall subjoin his ideas on the causes and methods of removing the disease.

P. 15.—‘To convey, however, a distinct and satisfactory idea how these accumulations are produced, from whatever cause dropy may arise, it will be necessary to observe, that in every cavity of the body there are two distinct classes of vessels, one denominated exhalants, to secrete or separate an aqueous fluid from the blood, to keep the surfaces moist, and the other absorbents, or lymphatics, to absorb this fluid, and return it into the circulation, to be carried off by the various emunctories. If, therefore, the exhalants become relaxed, and consequently secrete too large quantities of this aqueous fluid, or the functions of the absorbents impaired, dropy must ensue, viz. either from increased secretion, or diminished absorption.’

This has surely been long well known to practitioners.

With regard to the plan of cure Mr. L. supposes those remedies that tend to debilitate the system pernicious, consequently large evacuations by the bowels and kidneys are improper. We are, however, immediately after told, that the cure depends on restoring the tone of the exhalants and lymphatics, and in evacuating at the same time the extravasated fluids. Is this to be done in any other way than by powerful evacuants? But leaving this to the author, will he tell us that there is any thing new in *these principles*? He surely cannot; they were well understood long before the author made his *discovery*.

P. 19.—‘On these principles then,’ says he, ‘that practice is founded which the author has so successfully adopted; and as the remedies he administers neither require confinement, nor very rarely excite the least derangement in the habit; no unfavourable apprehensions can, with propriety, be entertained from a mode of practice, both benign in itself, and admitting (without diminishing its efficacy) of such variations, as circumstances, and the urgency of particular symptoms may indicate; at the same time, he begs leave to observe, that no sudden effects, or copious evacuations are to be expected from them.’

Mr. L. appears to be extremely cautious of being suspected of quackery; the above passage would, however, seem to show, that he deals in something like *nostrums*, as he has not condescended to inform the reader of what these successful remedies of his are composed.

ART. XXV. *A short Treatise on Canine Madness, particularly the Bite of Mad Dogs: Some Cautions to prevent the Danger, and Remedies for Injuries received thereby: Together with those of other enraged Animals.* By a Physician. 8vo. 50 pages. Price 1s. Shaw.

UNDER the garb of philanthropy we every day meet with performances presented to the attention of the public. The present tract comes before us with this recommendation, and seems to possess no other claim to notice. It is written in a confused and immethodical manner, and contains nothing new on the subject on which it treats. The writer sets out with considering the nature and cure of canine madness; but somehow or other closes with that of maniacal diseases, and the influence of the moon upon them. What connection there is between the two disorders we leave him and his readers to determine.

The appearances which characterize the madness of a dog, according to this author, are these:

P. 14.—‘ His neither eating or drinking, looking sad and fullen, running at any thing in his way, whether man or beast, known or unknown, with a murmuring noise but without barking, nodding as if he were overpowered with sleep, and endeavouring to hide himself. These are the symptoms according to the great physician, Dr. Boerhaave, in the first stage of madness, when a bite (though dangerous) is less malignant than in the next stage; when he begins to pant, hangs out his tongue to discharge a great quantity of froth from his mouth, which he keeps always open; alternately walking slowly and running; his eyes are dull and red, and full of tears, his tongue is of a leaden colour, he becomes faint and weak, falling down and rising up, and attempting to fly at every thing, and then he becomes mad and furious; this stage seldom continues thirty hours, when death terminates the disease, and a bite received now is reckoned incurable. In the first stage the dog remembers and respects his master, but forgets him in the second stage.

‘ Other symptoms of madness are, the dog’s being avoided by other dogs that smell him, their running away with horror, and the tone of his voice when he barks, which is hoarse and hollow. This disease is most common after long dry hot seasons; and such dogs as live upon putrid stinking carrion, without having sufficient water, are most liable to it.’

We afterwards find, that the delirium with which the disorder is attended ‘ is sometimes maniacal, sometimes melancholy;’ and that the disease is in short a fever of that kind in which the *nervous fluid* is more particularly affected from the violent action of an ‘ *extraneous fiery matter* mixed with it.’

No harm can be apprehended from *matter of this kind*, but holding out a prospect of cure from such medicines as the following may be attended with dangerous consequences: digestives, ‘ *cineres cancrorum fluviatilium*, or ashes of the river craw fish, *spongia cynorrhodi*, vel *rose sylvestris*, the sponge of the dog rose, *alyssum*, or mad-wort, *cantharides*, *lichen cinereus terrestris*, or ash coloured ground liver wort.’

These are remedies surely not in the least to be depended upon, in a disorder which has hitherto baffled the utmost efforts of physicians.

A. R.

HISTORY. BIOGRAPHY.

ART. XXVI. *Analysis of Researches into the Origin and Progress of Historical Time, from the Creation to the Accession of C. Caligula: an Attempt to ascertain the Dates of the more notable Events in Ancient Universal History by Astronomical Calculation; the mean Quantity of Generations, proportionate to the Standard of Natural Life, in the several Ages of the World; Magistracies, National Epochs, &c.; and to connect, by an accurate Chronology, the Times of the Hebrews with those of the co-existent Pagan Empires; interspersed with Remarks on Archbishop Usher’s Annals of the Old and New Testament. Subjoined is an Appendix, containing Strictures on Sir Isaac Newton’s Chronology of Ancient Kingdoms, and on Mr. Falconer’s Chronological Tables, from Solomon to the Death of Alexander the Great. By the Rev. Robert Walker, Rector of Shingham, Norfolk. 8vo. 432 pages. Price 7s. in boards. Cadell and Davies. 1796.*

To

To ascertain the age of the world is a problem, which has always perplexed chronologers, and which many have given up as altogether insoluble. Strauchius pronounces the date of the creation to be the gordian knot in chronology, never to be untwisted by the ingenuity of man. He reckons up fifty different opinions among christian and jewish writers on this subject, of which the extreme points are 6984 and 3670 years before Christ; a difference of upwards of three thousand years. Between the dates fixed for this event by archbishop Usher and Vossius there was a difference of fifteen hundred years; the reason of which was, that the former of these learned men followed the hebrew text, the latter the greek version of the septuagint. Vossius, Whiston, Jackson, Kennicott, and other moderns, who have made the septuagint their guide in scripture chronology, are supported by the general opinion of the early christians. The difference between the hebrew and septuagint chronology is by late writers imputed to the fraudulent corruption of the hebrew text by the jews of the second century, 'for the purpose,' says Dr. Kennicott, 'of proving that at the birth of Jesus the time for the Messiah was not come.' Among the moderns, Beza appears to have been the first who inclined to adopt the hebrew in preference to the septuagint chronology. His example was soon afterwards followed by archbishop Usher, whose learned annals turned the current of opinion in favour of the hebrew. The patrons of this chronology have ascribed the difference between the two modes of computation to meditated fraud in the authors of the septuagint version, who, in order to give the hebrews the credit of high antiquity, added fifteen fictitious centuries to the time prior to most of the genealogies of the book of Genesis.

The author of the learned work now before us is an advocate for the integrity of the hebrew Pentateuch. He denies that any evidence can be produced to support the conjecture, that the mosaic numbers in the *first* and *eleventh* chapters of Genesis were ever greater than they are at present. The mosaic chronology he maintains, was falsified by the alexandrian translators, by adding one century to the age of several patriarchs at the nativity of their specified sons. The hebrew computation he adopts as the basis of his chronology: and he offers this *analysis* to the public, as a prelude to a more complete work, under the title here announced*, in which he expects, by means of the sacred writings, to define, with scientific precision, the interval from Adam to the resurrection of Christ to be 4040 years, six months.

In the present volume, a summary view is given of the author's method of ascertaining dates, through seven distinct periods or ages. As a specimen, which may be interesting to those of our readers who have paid attention to the subject of scripture chronology, we shall copy a portion of Mr. W.'s attempt to reduce to the natural order of genuine history what he pronounces to be anachronisms in Usher's annals.

p. 90.—'The identity of Cambyfes, the son of Cyrus, with the Ahafuerus mentioned Ezra, iv. 6; and of Smerdis, the magian, with the Artaxerxes, in the seventh verse, is an arbitrary hypothesis of Usher, and rashly adopted by Prideaux and Bedford.

* Mr. Walker's 'Researches' are advertised for subscription, two vols. 4to. price 2l. 2s.

• Cambyfes,

* Cambyfes, and his fucceffor Smerdis, the impoftor, occupied the perfian throne from the demife of Cyrus to the acceffion of Darius Hyftafpis, a fhort period of eight years, according to the report of the moft credible hiftorians, and the computation of Ptolemy, the mathematician. In the facred hiftory it is recorded, "That the people of the land," that is, the difaffected famaritans, "weakened the hands of the people in Judah, and troubled them in building (the temple), all the days of Cyrus, even unto the reign of Darius, king of Perfia." This interval comprehends 14 years.

* None of the pagan writers has diftinguifhed Cambyfes by the name of Ahafterus; and though Smerdis had feveral names, which are well known, yet that of Artaxerxes was certainly not of the number.

* The oppofition raifed by evil counfellors, who had been hired to fruftrate the purpofe of the builders, prior to the reign of Darius Hyftafpis, feems to have been the project of a tumultuous faction at home, without the knowledge or authority of the perfian court. If the deputy governors in Samaria, infligated by the adverfaries of Judah, did tranfmit to Cambyfes, in the commencement of his reign, a remonftrance againft the rebuilding of the temple, no evidence of his prohibiting the work, by a royal edict, exifts. Improbable it is, that he would reverse a national deed, fo lately and folemnly ratified by his father. His fhort and bufling reign, embroiled with foreign wars, particularly the conqueft of Egypt, left him but few and fhort intervals, for the adminiftration of Perfia; much lefs for interfering with the affairs of remote provinces.

* Smerdis, during the few months of his ufurpation, folicitous to conceal the infamy of his mutilated ears, and to guard againft the apprehended danger of a violent death, feldom appeared in public, and difcharged few functions of royalty. Befides, before the famaritans could obtain an answer to their complaint (if any were produced), he had undergone the punifhment due to his impofture and treason.

* The conclufion from thefe premifes is, that the refiftance to the building of the temple, from the time of Cyrus to Darius, proceeded wholly from the malevolence of the famaritan faction, without the approbation of the intermediate princes, Cambyfes and Smerdis.

* But in the fecond year of Darius, Tatnai, the deputy governor in Samaria, with his companions, tried, though without effect, to hinder the elders of Judah from proceeding to build the houfe of the Lord. A letter was fent from Samaria to Darius, fetting forth, that the jews had begun, and were ftill continuing in that work, under the pretended fanktion of authority from Cyrus. The remonftrants fubmitted to the king's good pleafure, whether the national archives fhould be fearched, in order to difcover the original of that decree. The records were confulted, and the deed found to be authentic. Darius immediately enforced the commiffion by Cyrus, adding ample encouragements to the builders, and denouncing on their enemies grievous pains and penalties. The jews continued to build, and the houfe was finifhed in the fixth year of that reign. This is the fum of what is recorded in the canonical book of Ezra, concerning the work of the fecond temple. Before its dedication the rebuilding of the city was not begun.

* On this principle it is prefumed, that the Ahafterus and Artaxerxes, mentioned in the fixth and feventh verfes of the fourth chapter, were

were not the *predecessors*, but the *successors* of Darius Hytaspis; and consequently were Xerxes and his son, Artaxerxes Longimanus.

“ In the reign of Ahasuerus, in the beginning of his reign, wrote they an accusation against the inhabitants of Judah and Jerusalem.” The articles of this accusation are not expressed. They could not, however, relate to the restoration of the temple, for that structure had been finished full 30 years before the accession of Xerxes. Of that complaint the subject, doubtless, was the rebuilding of the city: and this conjecture the words of the text confirm. In the preceding verses, which treat of the temple only, the people of Judah alone are mentioned. The city did not then exist otherwise than as a heap of ruins. Now, after the lapse of 30 years, considerable progress must, under the patronage of Darius, have been made in rearing up its desolate edifices. Not without peculiar emphasis does the historian observe, “ That this accusation was written against the INHABITANTS of JUDAH and JERUSALEM.”

“ The history gives no fuller account of the result of this remonstrance, than of its contents, though they are inferred by implication. It had very probably an effect, similar to the complaint preferred in the former reign. It was meant for mischief, but productive of good. It is the remark of Josephus, “ That Xerxes inherited not only the kingdom, but also the piety, of his father Darius; for he did all things relative to the divine worship, in imitation of so worthy a pattern, and approved himself a munificent benefactor of the jews.” Here is a fortuitous, but not indecisive presumption, that this writer considered Xerxes as the Ahasuerus in Ezra, iv. 6.

“ In the days of Artaxerxes wrote Bishlam, &c. a letter against Jerusalem.” This remonstrance is explicitly declared to have had for its subject the building of the rebellious and bad city, the walls of which had then been set up, and the foundations joined. During the space of 41 years from the dedication of the temple, had the jews, enabled by a royal grant from Darius, and continued by Xerxes, of all the tribute arising from the lands in Judah, Samaria, and Galilee, proceeded with all dispatch, without much disturbance from their schismatical neighbours. The samaritans, grudging so large a contribution, extorted annually for the emolument of the jews, repeated their grievances, with petitions of relief, at the commencement of every new reign; and at the accession of Artaxerxes Longimanus, the usual expedient was not omitted. He, implicitly believing the accusation, in its full extent, as set forth, without hearing the jews in their own defence, gave orders that the city should not be builded, till a new commandment should be given from himself. The commissioners returned, and made the jews to cease by force and power; nor was this peremptory prohibition reversed before the seventh year of the same reign.

The author's *seventh* age commences with the origin of the roman empire. Under this division the chronological characters of the lives of Herod, Augustus, and Tiberius, are distinctly examined, and compared with the chronology of the Scriptures. The evangelical genealogies from the time of David to the birth of Christ are made the subject of elaborate discussion; and a new scheme is announced, to be afterwards more fully unfolded, of the generations from Abraham to
Jesus

Jesus Christ, which the author expects to serve as a key for opening the mysteries involved in the genealogies of both Testaments.

In the strictures on sir Isaac Newton's chronology, given by way of appendix, the author appreciates fully, and perhaps on the whole not unfairly, the merits of that work. The remarks on Falconer's tables are slight and trivial; and that gentleman is, in conclusion, treated with a degree of contempt, which ought not to have been thrown upon so ingenious and learned a writer: It remains to be seen, whether 'Falconer's Chronological Tables,' or 'Walker's Researches,' will be the last to find their way

—*in vicum tendentem thus et odores*

Et piper et quidquid chartis amicitur ineptis.

For our part, we are not willing to predict so disgraceful a termination of the labours of either of these learned gentlemen: but we must be of opinion, that contempt, such as is here cast upon Mr. Falconer, and upon another writer, whose talents and celebrity might have protected him from the insult of being called by a *new* author *one* Geddes, must return upon the aggressor; for we have always remarked, that nothing more powerfully attracts contempt, than an union of inurbanity and arrogance.

O. S.

ART. XXVII. *Dissertations and Miscellaneous Pieces relating to the History and Antiquities, the Arts, Sciences, and Literature, of Asia*, by Sir W. Jones, John Eliot, Esq. Lieut. Francis Willford, John Corse, Esq. Nicolas Fontana, Esq. Mr. Reuben Burrow, Lieut. Col. Claude Martin, Mr. De Cossigny, and others. Volume the Third, being a Continuation of Extracts from the Asiatic Researches. 8vo. 460 pages. Price 6s. in boards. Verner and Hood. 1796.

OF the valuable volumes, from which these extracts are made, a pretty full account has been given in various former articles: see Vol. v, p. 202, 334; Vol. vi, p. 163, 313, 431; Vol. vii, p. 209; Vol. xii, p. 138, 394; Vol. xviii, p. 259; Vol. xix, p. 120. The design of extracting the more important parts of the Asiatic Researches was suggested by the scarcity, and high price, of the original work. The two former volumes of these "Dissertations," published in 1792, were noticed in our eighteenth volume, page 112th. If there were a necessity for publishing the two former volumes, the necessity is much increased in the third, the original of which is become exceedingly scarce.—The contents of the volume are: "On the Borderers, Mountaineers, and Islanders of Asia;—on the Inhabitants of the Garrow Hills;—on Egypt and the Nile, from the Ancient Books of the Hindus;—Remarks on the preceding;—an Account of the Method of catching Wild Elephants at Tipura;—on the Nicobar Isles, and the Fruit of the Mellori;—on the Musical Modes of the Hindus;—on the Mystical Poetry of the Persians and Hindus;—Gītāgōvinda, or the Songs of Jayadēva;—Specimen of a Method of reducing Practical Tables and Calculations into more general and compendious Forms.—A Demonstration of one of the Hindu Rules of Arithmetick.—On the Manufacture of Indigo, at Ambore.—Extract of a Treatise on the Manufacture of Indigo.—On the Origin and Families of Nations.—Preface to the Institutes of Hindu Law."—The last article is not from the Asiatic Researches, but from a late publica-

publication, for which our present volume, page 255, may be consulted.

The original articles, in the *third* volume of the Asiatic Researches, omitted in the present publication are ;—An Account of the Battle of Panipott, written in Persia ;—On the Indian Cycle of sixty years ;—an Improvement on Locke's Method of a Common Place Book, adapted to the Use of the Asiatic Society ;—A Calendar of the Indian Rites and Ceremonies in the lunar Year ;—and a Description of several Asiatic Plants.—Of the volume before us 210 pages are occupied by Lieut. Wilford's Dissertation on Egypt and the Nile.

Our former extracts from the ' Asiatic Researches' supersede the necessity of a more particular notice of the pieces contained in this volume. It may, however, be a gratification to our readers to peruse an extract from an Eulogium on the Life and Writings of Sir W. Jones, delivered by Sir John Shore, president of the Asiatic Society, at their meeting in May, and prefixed to this volume.

P. ii. — ' I shall begin with mentioning his wonderful capacity for the acquisition of languages, which has never been excelled. In greek and roman literature, his early proficiency was the subject of admiration and applause ; and knowledge, of whatever nature, once obtained by him, was ever afterwards progressive. The more elegant dialects of modern Europe, the french, the spanish, and the italian, he spoke and wrote with the greatest fluency and precision ; and the german and portuguese were familiar to him. At an early period of life his application to oriental literature commenced ; he studied the hebrew with ease and success ; and many of the most learned asiaticks have the candour to avow, that his knowledge of arabick and persian was as accurate and extensive as their own ; he was also conversant in the turkish idiom, and the chinese had even attracted his notice so far as to induce him to learn the radical characters of that language, with a view, perhaps, to farther improvements. It was to be expected, after his arrival in India, that he would eagerly embrace the opportunity of making himself master of the sanscrit ; and the most enlightened professors of the doctrines of Brahma confess with pride, delight, and surprise, that his knowledge of their sacred dialect was most critically correct and profound. The pandits, who were in the habit of attending him, when I saw them after his death at a publick *darbar*, could neither suppress their tears for his loss, nor find terms to express their admiration at the wonderful progress he had made in their sciences.

' Before the expiration of his twenty-second year he had completed his Commentaries on the Poetry of the Asiaticks, although a considerable time afterwards elapsed before their publication ; and this work, if no other monument of his labours existed, would at once furnish proofs of his consummate skill in the oriental dialects, of his proficiency in those of Rome and Greece, of taste and erudition far beyond his years, and of talents and application without example.

' But the judgment of sir William Jones was too discerning to consider language in any other light than as the key of science, and he would have despised the reputation of a mere linguist. Knowledge and truth were the object of all his studies, and his ambition was to be useful to mankind : with these views he extended his researches to all languages, nations, and times.

' Such

* Such were the motives that induced him to propose to the government of this country, what he justly denominated a work of national utility and importance, the compilation of a copious digest of hindu and mahomedan law, from sanscrit and arabick originals, with an offer of his services to superintend the compilation, and with a promise to translate it. He had foreseen, previous to his departure from Europe, that without the aid of such a work, the wise and benevolent intentions of the legislature of Great-Britain, in leaving to a certain extent the natives of these provinces in possession of their own laws, could not be completely fulfilled; and his experience, after a short residence in India, confirmed what his sagacity had anticipated, that without principles to refer to, in a language familiar to the judges of the courts, adjudications amongst the natives must too often be subject to an uncertain and erroneous exposition, or wilful misinterpretation of their laws.

* To the superintendence of this work, which was immediately undertaken at his suggestion, he assiduously devoted those hours which he could spare from his professional duties. After tracing the plan of the digest, he prescribed its arrangement and mode of execution, and selected from the most learned hindus and mahomedans fit persons for the task of compiling it: flattered by his attention, and encouraged by his applause, the pandits prosecuted their labours with cheerful zeal to a satisfactory conclusion. The molavees have also nearly finished their portion of the work; but we must ever regret, that the promised translation, as well as the meditated preliminary dissertation, have been frustrated by that decree, which so often intercepts the performance of human purposes.

* During the course of this compilation, and as auxiliary to it, he was led to study the works of Menu, reputed by the hindus to be the oldest and holiest of legislators; and finding them to comprise a system of religious and civil duties, and of law in all its branches, so comprehensive and minutely exact, that it might be considered as the institutes of hindu law, he presented a translation of them to the government of Bengal. During the same period, deeming no labour excessive or superfluous that tended in any respect to promote the welfare or happiness of mankind, he gave the publick an english version of the arabick text of the Sirajiyah, or mahomedan law of inheritance, with a commentary. He had already published in England, a translation of a tract on the same subject by another mahomedan lawyer, containing, as his own words express, "a lively and elegant epitome of the law of inheritance of Zaid."

* To these learned and important works, so far out of the road of amusement, nothing could have engaged his application, but that desire which he ever professed, of rendering his knowledge useful to his nation, and beneficial to the inhabitants of these provinces.

* Without attending to the chronological order of their publication, I shall briefly recapitulate his other performances in asiatick literature, as far as my knowledge and recollection of them extend.

* The vanity and petulance of Anquetil du Perron, with his illiberal reflections on some of the learned members of the university of Oxford, extorted from him a letter in the french language, which has been admired for accurate criticism, just satire, and elegant composition. A regard for the literary reputation of his country induced

him to translate, from a persian original, into french, the life of Nadir Shâh, that it might not be carried out of England with a reflection, that no person had been found in the british dominions capable of translating it. The students of persian literature must ever be grateful to him for a grammar of that language, in which he has shown the possibility of combining taste and elegance with the precision of a grammarian; and every admirer of arabick poetry must acknowledge his obligations to him for an english version of the seven celebrated poems, so well known by the name of Moallakat, from the distinction to which their excellence had intitled them, of being suspended in the temple of Mecca. I should scarcely think it of importance to mention, that he did not disclaim the office of editor of a sanscrit and persian work, if it did not afford me an opportunity of adding, that the latter was published at his own expence, and was sold for the benefit of insolvent debtors. A similar application was made of the produce of Sirajiyah.

Of his lighter productions, the elegant amusements of his leisure hours, comprehending hymns on the hindu mythology, poems, consisting chiefly of translations from the asiatick language, and the version of Sacontala, an ancient indian drama, it would be unbecoming to speak in a style of importance, which he did not himself annex to them. They show the activity of a vigorous mind, its fertility, its genius, and its taste. Nor shall I particularly dwell on the discourses addressed to this society, which we have all perused or heard, or on the other learned and interesting dissertations which form so large and valuable a portion of the records of our researches. Let us lament that the spirit which dictated them is to us extinct, and that the voice to which we listened with improvement and rapture, will be heard by us no more.

But I cannot pass over a paper, which has fallen into my possession since his demise, in the hand-writing of sir William Jones himself, intitled *Desiderata*, as more explanatory than any thing I can say, of the comprehensive views of his enlightened mind. It contains, as a perusal of it will show, whatever is most curious, important, and attainable in the sciences and histories of India, Arabia, China, and Tartary; subjects which he had already most amply discussed, in the disquisitions which he laid before the society.

We are not authorised to conclude, that he had himself formed a determination to complete the works which his genius and knowledge had thus sketched; the task seems to require a period beyond the probable duration of any human life; but we who had the happiness to know sir William Jones; who were witnesses of his indefatigable perseverance in the pursuit of knowledge, and of his ardour to accomplish whatever he deemed important; who saw the extent of his intellectual powers, his wonderful attainments in literature and science, and the facility with which all his compositions were made, cannot doubt, if it had pleased Providence to protract the date of his existence, that he would have ably executed much of what he had so extensively planned.

After enumerating sir W. Jones's other literary and scientific labours, his eulogist adds,

P. ix.—It cannot be deemed useless or superfluous to inquire by what arts or method he was enabled to attain to a degree of knowledge almost

almost universal, and apparently beyond the powers of man, during a life little exceeding forty-seven years.

‘ The faculties of his mind, by nature vigorous, were improved by constant exercise; and his memory, by habitual practice, had acquired a capacity of retaining whatever had once been impressed upon it. To an unextinguished ardour for universal knowledge, he joined a perseverance in the pursuit of it, which subdued all obstacles; his studies began with the dawn, and during the intermissions of professional duties, were continued throughout the day; reflection and meditation strengthened and confirmed what industry and investigation had accumulated. It was a fixed principle with him, from which he never voluntarily deviated, not to be deterred by any difficulties that were surmountable, from prosecuting to a successful termination what he had once deliberately undertaken.

‘ But what appears to me more particularly to have enabled him to employ his talents so much to his own and the publick advantage, was the regular allotment of his time, and a scrupulous adherence to the distribution which he had fixed; hence all his studies were pursued without interruption or confusion. Nor can I here omit remarking, what may probably have attracted your observation as well as mine, the candour and complacency with which he gave his attention to all persons, of whatsoever quality, talents, or education: he justly concluded, that curious or important information might be gained even from the illiterate; and wherever it was to be obtained he sought and seized it.’

ART. XXVIII. *A new, correct, and much improved History of the Isle of Wight, from the earliest Times of authentic Information, to the present Period: Comprehending whatever is curious, or worthy of Attention in Natural History; with it's civil, ecclesiastical, and military State, in the various Ages, both ancient and modern.—The Modern History, in a more especial Manner, from the topographical Arrangement, under which it is related, and from the liberal Communications of the Island, has peculiar Claims to public Notice, and demands, from it's interesting and important Tendency, the most particular Regard; so as to render the Work far superior to any Thing yet published relative to this favourite Spot.—To which is annexed, a very copious Index of the Subjects contained in it; and to the Whole is prefixed a new and very elegant Map of the Island, dedicated, by Permission, to the Right Honourable Thomas Orde Powlett, Governor of the Island, purposely engraved for this Work, Table of Contents, &c. 8vo. Pages of the Work 670, of the copious Index, 8. Price 8s. in boards, Newport, Albin; London, Scatcherd and Whitaker. 1795.*

THE author's opinion of this work is seen in the *modest* title copied above. Our opinion is, we own, somewhat different. We do not find in the short chapter of eleven pages appropriated to natural history, or elsewhere in the work, ‘ whatever is curious or worthy of attention in the natural history of the island.’ The chapters on the civil, ecclesiastical, and military history, take, it is true, a pretty wide range through *ancient ages*, and *modern ages*; but cannot boast much novelty. The topographical descriptions of castles, forts, towns, ancient priories, &c. may contain information interesting to the in-

habitants, and point out objects of curiosity to the traveller, but do not appear to have any *peculiar* claim to public notice. The history of parishes and chapels, which fills about two hundred pages, instead of meriting most particular regard, is so dull and uninteresting, that we scarcely think it will be much read, even in the respective parishes which the author describes. Of the style of the work the utmost that can be said is, that it is generally plain and intelligible, without the least pretension to elegance. What degree of cautious attention was exercised in compiling this history the reader may judge from the circumstance, that a story of an electioneering *manœuvre* is related in the body of the work, which the editor is obliged, in a great measure, to contradict at the conclusion, by acknowledging, that so far as relates to a gentleman, whose name is mentioned as having been a *principal* in the transaction there stated, the story is not founded on fact. We find no inducement to extend this article by making any extract from the work. The map is neatly executed.

ART. XXIX. *The Antient and Modern State of the Parish of Cramond. To which are added, Biographical and Genealogical Collections, respecting some of the most considerable Families and Individuals connected with that District; comprehending a Sketch of the Life and Projects of John Law of Lauriston, Comptroller General of the Finances of France.* 4to. 292 pages. 8 plates. Price 15s. in boards. Edinburgh, Hill; London, White and Son. 1794.

THE first idea which naturally occurs on opening a quarto volume on the ancient and modern state, and biographical history of a single parish, is, that it must contain much trivial matter, which cannot greatly interest any reader beyond the precincts which the writer describes. To the families which have been, time immemorial, a part of the permanent live-stock of the parish, every barn, every tree, every stone, partakes of that adventitious importance which arises from habit and association. But, to the intelligent stranger, who only pays a transient visit to the place, or is conducted thither in imagination by the historian, nothing attracts attention which is not in itself beautiful, curious, or useful. Had the author of this work, Mr. John Philip Wood, considered himself as writing for the public, he would have excused himself the trouble of many a tedious detail with which his pages are encumbered; for whom can it concern, except the lords and tenantry of Cramond, to read an inquiry concerning the etymology of the name; a description of the different estates and manor-houses; the history of the proprietors of each, with their pedigrees and arms, their births, marriages, and deaths; details of the transfer of estates; accounts of all the tombs and inscriptions of the church, a list of its ministers, &c.? The work, however, is not altogether barren of entertainment. The antiquary will be gratified with a description of roman coins, medals, and stones, of the military way, and other remains of roman antiquities. From the details, very minutely given, of the schools of the parish, the method of supporting the poor, the rent and produce of land, the modes of cultivation, and the state of population, useful information may be collected. We find, however,

ever, in these details, little that appears sufficiently interesting or curious, to lay before our readers. They may, perhaps, be amused with the following passage, which exemplifies the rigid discipline formerly exercised in Scotland, and the superstitious credulity of the people:—p. 88.

‘ It must be acknowledged, that the attention of the session to prevent the sabbath from being profaned, too often degenerated into intolerant strictness: one *John Young* and his wife being, 5th nov. 1691, sharply admonished by them for having meat roasting at the fire in time of afternoon’s sermon, and for entertaining strangers on the Lord’s day. Several persons were also much harrassed for absenting themselves from church, although they pled in excuse that they had been either at other neighbouring places of worship, or visiting sick friends; and one *David Anderson*, a smith in *Lenymuir*, was, 7th aug. 1664, severely rebuked by the session for shoeing a horse of the earl of *Wigtoun*’s son, on the sabbath; notwithstanding he affirmed that he was compelled to do so against his will, and that it was a work of necessity, in regard the young nobleman was posting home to his lady, then lying very sick.

‘ One cannot but smile at the following instance of the parson’s minute attention to the private concerns of his parishioners. Mar. 4th, 1698, the minister reported to the session, that he had spoken to my lord *Tarbat*’s groom, and *Mary Milligan*, who did lie in one room, but in two separate beds, and that they had promised to forbear the same.

‘ Of the superstition and credulity of the common people, take the following examples, sept. 15th, 1695, *John Knight* in *Lauriston* gave in a complaint against *James Baptie* and *Margaret Thomson* his wife, that the said *Margaret* had upon sunday come in a rage, upon his wife keeping the kine upon their own grass, swearing and cursing, and using imprecations upon her and the kine, and one of them swelled and died that night. *Baptie* and his wife were sharply rebuked by the session.—Jan. 22d; 1688, a dead child having been found on *Cramond Muir*, near the town of *Upper Cramond*, and one *Janet Millar* having gone from thence to *Comrie* the same day, she was sent for, and having appeared before the kirk session some days thereafter, the child was raised out of its grave, and she was caused handle the body before the session and a great confluence of people; but, it is remarked in the records with no small surprize, no tokens of blood appeared at all! She was afterwards examined several times; but no further light being thereby obtained, the affair was referred to his majesty’s advocate, by whom she was exculpated.’

The state of the price of labour in this parish, with it’s rapid advance, will be seen in the following table: p. 198.

	1760	1775	1790
‘ A ploughman, per annum £.	8 1 0	£. 9 2 0	£. 13 8 0
A maidservant, ditto	1 16 0	2 6 0	3 0 0
A common labourer, per day	0 0 7	0 0 10	0 1 2
A mason, ditto	0 1 1½	0 1 4	0 1 8
Women in general ditto	0 0 4	0 0 5	0 0 6
	N n 3		The

The author describes the general manners of the parish as remarkably virtuous, orderly, and peaceable; and boasts, that no wish for innovation or alteration has found a place in their minds, and that no reforming clubs have presumed to rear their heads in this district.

The work contains no picturesque descriptions of natural scenery, and very little curious information in natural history. The genealogical and biographical collections, relative to the great families in this district, will not be generally thought interesting. We except, however, from this remark, the long memoir which occupies *eighty-four* pages, of the celebrated John Law, who, in 1718, was comptroller general of the finances of France, and who was the author of the famous Mississippi bubble. This memoir was first published in 1791, and passed under our inspection in the *xiiith* volume of our review, p. 19, &c. The large extracts we then made from this 'Sketch of the Life and Projects of John Law,' supersede the necessity of taking further notice of the memoir, than to inform our readers, that in the present volume it appears corrected and enlarged from papers which the author has since received from Paris.—We think it doubtful whether Mr. Wood will meet with sufficient inducement to bring before the public his collections concerning the parishes of Corstorphine, Kirklistown, Dalmeny, and Abercorn.

ART. xxx. *Illustrious Persons of Scotland. Part I. and Part II. containing each 18 Portraits and 32 pages of Letter-press. Pr. 18s. each Part.*

SCARCELY any application of the elegant art of engraving is more generally pleasing, than that of copying ancient portraits, rendered interesting by their connection with domestic or public history. This department of the graphic art has hitherto been much neglected in Scotland; and it is to supply this omission, that the editor of the work here offered to the public has undertaken to provide a periodical publication of engravings from portraits of illustrious persons of North-Britain. Two numbers have already appeared, in which the plates are executed with a degree of elegance which does credit to the editor. Though we can give no specimen of the engravings, it may not be amiss to copy one of the biographical sketches annexed to the plates: we select that of James I of Scotland, part I after the 13th plate.

* This monarch was born in 1394, for he was in his forty-fourth year when he was slain in 1437*.

* In 1405, when he was about eleven years of age, he was sent to France for his education, by his father Robert III; but was captured by the english on his voyage †; and remained a prisoner in England for about nineteen years.

* * Contin. of Fordun, II. 503.'

† Ibid. 439. Winton's Chronicle, ms. p. 895, who expressly dates this capture in 1405; and the death of Robert III, a year after, 1406. See also Ruddiman's notes on Buchanan, I. 436.'

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‘ This captivity was nevertheless attended with eminent advantages. Nurtured in the school of adversity, his mind eagerly imbibed the elegant arts, and useful sciences: and, on the 21st of may 1424 *, he ascended the throne of his fathers, perhaps the most accomplished sovereign in Europe of his time.

‘ The regencies of Robert, and Murdac, dukes of Albany, had been fertile in public abuses: and the dilapidation of the royal lands and revenues, which they had shared among the nobles, in order to establish their own power, exposed the new sovereign to a choice of difficulties. His reign must be degraded by penury; or rendered dangerous by the arduous task of resuming the royal patrimony. The spirit and genius of James preferred the latter alternative; and, after a long series of national disorder, the sword of justice at length filled the hand of the monarch, and flashed in the eyes of an usurping aristocracy. The most guilty of the public depredators fell under the axe of the law: neither rank, nor even royal blood, could save them from equal justice. Terror for a time seized the peers, and established tranquillity. At length a conspiracy was formed; and James perished under the sword of an assassin, on the night between the 20th and 21st of february, 1437 †.

‘ In poetry, in music, in the learning of his age, this prince was eminently skilled. In the field of manly and martial exercise his management of the horse, of the bow, of the spear, excited admiration: his domestic hours were dedicated to elegant writing, and miniature painting; to mechanical arts; and to the cultivation of the garden, and the orchard ‡.

‘ He was short of stature; and towards the end of his reign became very corpulent; but his strength and agility remained unimpaired §. The present portrait is taken, in fac-simile, from that in the *Inscriptiones Historicae Regum Scotorum* of Jonston, 1602, a series intitled to the greatest confidence of authenticity ||.

The publisher hopes to bring forward each part from three to six months after the preceding: he professes to be addicted to no political party; and requests the assistance of the nobility and gentry of Scotland, in furnishing him with correct drawings of any remarkable portraits they possess.

L. M. S.

‘ * Contin. of Fordun, II. 474.’

‘ † Contin. of Fordun, II. 503. Ruddiman’s Buchanan, I, 439.’

‘ ‡ Contin. of Fordun, II. 504, 505, &c.’

‘ § Compare Contin. of Fordun, II. 504, with the Descriptio Asiæ & Europæ, by pope Pius II. who had seen James in Scotland, edit. Paris 1534, 8vo p. 415; “ Jacobus eo tempore [1435] regnabat, quadratus, et multa pinguedine gravis, qui cum olim in Anglia captus,” &c. “ His hair was auburn, a colour between white and red.” Drum. Hist. p. 31.’

‘ || The plates were afterwards used in Murray of Glendook’s Acts of Parliament, Edinburgh, 1681, folio. Those in Drummond’s History, London, 1655, folio, seem copies, except James IV. but the likeness is lost, and the whole are of no authority.’

NOVELS.

ART. XXXI. *Travels before the Flood. An interesting oriental Record of Men and Manners in the antediluvian World, interpreted in Fourteen Evening Conversations between the Caliph of Bagdad and his Court. Translated from the Arabic. In two Volumes. 12mo. 456 pages. Price 7s in boards. Robinsons. 1796.*

WHETHER the surest and best road to the temple of truth lie through the enchanted ground of fiction, may admit of much dispute. The allurements of this path are, however, so attractive, that it is not surprising to see it much more frequented, than the flowerless track of logical deduction. Who has not read and admired Lucian's Dialogues, and Swift's Tale of a Tub? To this class of writing belongs the work now before us. The writer seems to be a philosopher of the modern school, who sees in the present state of society a vast mass of delusion and folly, which however he appears better qualified to ridicule, than to point out the means of removing. With considerable powers of invention, and a fertile vein of pleasantry, he exhibits, under a 'tale of other times,' a picture, which the reader will not find much difficulty in applying to the present: but the tendency of the tale is rather to produce an indolent and selfish dissatisfaction with the world in it's present state, than to excite benevolent wishes and exertions for it's improvement.

The tale is told by Hasi a *wise fool* to an indolent sultan for his amusement. The hero of the piece is Mahal, the brother of Noah, with whom he has lived in a peaceable mountainous region secluded from the world, till, like Parnell's hermit, he was beset with doubts concerning Providence, and seized with curiosity to visit the haunts of men. Mahal, however, did not, like the hermit, meet with an angel to 'instruct his mind,' but, after many wanderings, returned as full of perplexity and discontent as when he left the mountain. In the course of his travels, Mahal passes through several kingdoms under *sultans*; there were sultans it seems before the flood, some warlike, others peaceable, but all supporting their authority by passing themselves upon their subjects for gods. In the country of Irad, where, *mirabile dictu!* gold was worshipped, Mahal, finding great preparations making for war, ventured to ask the sultan, what is war?

Vol. I, p. 209.—'Sultan Zobar,' proceeds the narrative, 'was much surprised at this simple question; but being in good humour at the happy progress of his secret wishes, he condescended to make the following reply:

"Blockhead! Thou askest what war is! It is the darling game of the sultans, in which their subjects stake their lives and properties, and the survivors bring home scars, wounds, and laurels of renown. The sultans alone can be winners. War is the noblest passion, the great hunt of mankind, which is the privilege of sultanic sportsmen. As for the rest, you will soon see how it goes."

'Mahal. But why do you play this sanguinary game, in which your subjects stake their all, and you alone are the winner?

'Sultan Zobar, O the simple thing! Suppose I were to tell thee it is for thy sake?

'Mahal.

* *Mahal.* For my sake! Then you may as well let it alone. Ill treated as I am by your people, I don't wish them the game you will play at their sole expence.

* *Sultan Zobar.* It is not quite so much for thy sake that I should fight for thee without good recompense; thy seeking refuge here is only the accidental occasion of it. Sultan Pooh demanded thee by his message, and, by the brightness of gold! I would have surrendered thee that instant—for what should I care for such a fool?—had he not offended me by calling himself the son of God, and me a mortal man. Now his subjects shall pay for it; we will kill and rob them, ravish their women, lay waste their country, and thou shalt rejoice with me at the havoc of my vengeance. Get thee gone, and arm thyself.

* Mahal retired in a deep reverie, and said to himself: “because I would not become a mutilated judge at Enoch, and Pooh has offended this terrible madman, shall the subjects of both countries cut each others throats, and the greater cut-throat become their ruler? What a man am I to have visited these people, and have occasioned such dire scenes? The Lord bade me search the source of human actions; I see it, but cannot trace its origin. The words Ram taught me, show that the instincts of men are bad. But why must they have bad instincts? Such as they are, they are not good for much. But why are they so? Could not they be better?”

* Mahal now followed Zobar at the head of his army. Entering the enemy's territory, they surprised the cottagers and townsmen in their dwellings, laid waste the cultivated fields, murdered the men, and ravished the women on the heaps of the slain. This horrid scene made Mahal's heart bleed: his tears rolled down his beard, and he exclaimed: “What monsters are they that ravage the earth, and kill its inhabitants like sheep! Lord, thou hast put off too far the term of their destruction! Hasten to consummate thy decree!”

* To the sultan he said: “Have these unfortunate beings likewise offended thee by a message, that thou shouldest slay or cause them to be slain?”

* *Sultan Zobar* (*surveying the field of carnage and devastation with the contented look of the reaper that views the sheaves he has cut down.*) The nations must expiate the folly of their sultans. Kill, rob, and hold thy tongue, that thou mayest become a being to be reckoned among men.

* Mahal moaned over the bodies of the slain. “Nations,” said he, “must expiate the folly of their sultans! What terrible new words must I hear! And why? why should sultans rage, and nations suffer that are guiltless? But which are the greater fools, those who cut each others throats for two madmen, or the two madmen who with one word excite nation to exterminate nation? Lord, explain this to me, or let my spirit become as obscure as the darkness which covered the chaos before thou createdst the world! Are these men like me? How can they be so cruel and profligate, yet at the same time execute so many good and great enterprises? Thou, Lord, art great, mighty and perfect; but something must be deranged in these men, and in this thy creation. There must be a defect somewhere, but this somewhere is hidden from reason.”

Among the sarakers all power was in the hands of the gomers, or writers of books. The grand vizier had written himself into office by composing a vast mass of books, which Mahal was twenty moons

moons in perusing. The history of this sultan, called the Thinker, and of his family, will amuse the reader.

Vol. II, p. 113.—The father of sultan Thinker was a great and powerful man. He loved heroic fame, and with the lives of many thousands of his copts purchased the men of Mullah and Sullah as his subjects. As the fullahers and mullahers cost but little gold and a great deal of blood, he thought it an excellent bargain. Being sole ruler of the three empires, he began to make his reign tolerable, and as a good father took care to leave his children to be the people's inheritance. He took a wife, got three sons, each of whom he named from the particular qualities of mind he discovered in him. He resolved to distribute the three empires among these three sons, so as to make the character of the ruler truly consonant, as he thought, with the temper of the ruled.

His first son Fakim (Thinker) obtained this distinguished name, by tearing or beating to pieces every thing that was put into his hands to amuse him; by pausing and reflecting so long upon the fragments and ruins, and putting them together in such various and strange forms, till he believed to have discovered the mechanism of their formation, or formed something else of them, however odd and distorted. But never would he attempt to restore a thing to its former state; a proof this of his profound, indefatigable and penetrative spirit. For this reason the discerning parent destined him from his earliest infancy to be the future monarch of the pensive, freakish and fretful copts. The bare name often does wonders; and the little man, hearing himself always called Thinker and Sovereign, already thought himself both, and created a pretty monster of the two notions. The teachers appointed to instruct him very naturally used their best endeavours to give form and polish to that monster, and to impress their pupil with such a powerful idea of his penetrating spirit, that he is actually become the proudest thinker in his empire, and finds such delight in thinking as to wish for no less than to make such vast thinkers of his subjects as he deems himself to be. He will not be happy till he shall reign a thinker over thinkers. As to his court, he has already brought it so far, that the sorriest copts are quite adepts in their sovereign's favourite passion. They grow wittier on one side, and more stupid on the other. The only fault which some foolish people pretend to have thus far discovered in the copts, is, that since their sultan has made them great thinkers, they are become worse workmen and worse men. But all this will be done away, if they shall once be able to read plainly the moral laws which are written with such nice and fine characters in reason. These moral laws are the invention of sultan Thinker; and thou wilt be astonished, how easy it is to lead men to this long sought, long wished for, and useful perfection.

p. 123.—The old sultan called his second son Gripik, which in our language means "*Beautifier*." He gave him this name because he attempted to beautify and embellish every thing that fell into his hands, regardless of its being susceptible or not of his intended ornaments. He daubed men, animals, and all his play-things with glittering and dazzling colours. He cut and carved at every thing, to give it a better form than nature or art had given it. From his earliest infancy he spoke also in high-sounding and chosen sentences, was fond of, and selected, every thing above the common mode of expression, couched

couched all he spoke in grand and sublime images, and seemed to be all fancy himself. His father procured him a preceptor of the same cast, and under his tuition he became so refined in the taste of the beautiful and sublime, that all common-place phrases and things became quite insupportable to him. He was a person of the most tender feelings, of the finest taste, and of so sublime a sense, that every thing related in the plain shape of truth became a torment to him. Every one at his court walked on solemn stilts, and spoke in metaphors, allegories, and other figurative images. His father pitched upon the sullahers as his subjects, a lively and gay people, quite devoted to joy and delight. Every thing is said to go on in a grand and magnificent manner at Sullah; every body lives in the enjoyment of the beautiful and sublime, riots in fancy, sings all the virtues, especially those of sultan Beautifier; and it is even reported, they talk of God in that country, because he is a grand, magnificent, mysterious and poetical subject. Our philosophers pretend, that the sullahers, with their delicious and elevated feelings, lose not only all sense of truth, but even forget in the tickle of their imagination to do that which fosters the fire of that fair enchantress; and that the consequences of the poetic mania are already felt at Sullah. But philosophers or thinkers seldom speak well of beautifiers, and these, in their turn, rarely praise thinkers.

The Caliph. How true the prophet speaks of poets: "*Bereft of their senses they run about in the vallies, and talk what they do not perform.*"

Mahal. Such was exactly the case before the flood, and, as the prophet proves, still is.

"The third son," continued Ram, "was called sultan Pah, which in the common arabic signifies the *Simple*. This Pah was of so common a cast, that he neither seemed to think profoundly, nor to feel the beautiful, but went through the necessary functions of life like every other vulgar man. He did not care how he did a thing, whether by his own free will or from necessity, through inclination or aversion, or by the laws of reason: in short, all he was charged to do, he did as eagerly and faithfully as a beast of burthen, whose qualities, my dear Mahal, must still be recent in thy memory. His father, finding so little remarkable in him, wisely left him to his own innate simplicity, and gave him no other tutor. Him he reserved to be the sultan of the mullahers, a rough, unpolished people."

The intelligent reader will easily perceive that this writer points his satire in various directions. What his own system is does not clearly appear; but a general resemblance, in spirit and tendency, will be easily perceived between this work and Voltaire's *Candid*. D. M.

THEOLOGY.

ART. XXXII. *Observations on the Principles of Christian Morality and the Apostolic Character: occasioned by Dr. Paley's View of the Evidences of Christianity.* By the Rev. Peter Roberts, A. M. 8vo. 68 pages. Price 1s. 6d. Owen. 1796.

DR. PALEY, in his *Evidences of Christianity*, has conceded to the deist, that teaching morality is not the primary design of the Gospel,

Gospel, and that morality cannot be a subject of discovery. The main purpose of christianity, according to that able writer, is to influence the conduct of human life, by establishing the proof of a future state of rewards and punishments; to supply motives, not rules; sanctions, not precepts. These positions are controverted by Mr. R., who maintains, that, beside a revelation of a future state, christianity affords discoveries in morality, by revealing to us, more perfectly than they were known before, the relations on which moral rules are founded. Reason, this writer allows, will lead us to the great cause of all effects, and to the expectation, that the mover of this animal machine, the human body, will live after it has left it's mansion, and will be rewarded or punished in a future state: but he maintains, that correct notions of our relation to the deity, and to a future state, must depend on the gradual improvement of our faculties, or on special revelation; and that christianity discovers to us new relations; assists us in ascertaining the nature and extent of those already known; furnishes us with rules universally applicable to these relations; and teaches these things in the manner best suited to the common apprehension of mankind. The Gospel alone discovers the original relation of man to the son of God, and reveals the nature of the future life, as a state of moral perfection, consisting in submission to the will of God.

P. 41.—‘It is here then,’ says Mr. R., ‘that I find the full intent of the Gospel to instruct the ignorant, and to confirm the wise, to give light to them that were in darkness, to restore to them the knowledge they had lost, and the privileges they had forfeited; and by a law pure as the source from which it flows, and perfect as the system to which it is adapted, to make them fit for a futurity of bliss. To these purposes every precept of the Gospel tends, and is marked by a deep and thorough knowledge of the human heart. Not like human laws, directed to the fact, but striking at the intention; not fixing its regard on that *self* which is instinctively protected; but to the welfare of *others*, with which it may be at variance; not to the revenge of injury, but to the avoiding of giving offence; not to the overcoming of the evil, but to the prevention of its existence. Unravelling our origin and end, it discovers our true, our eternal interests, and guides us to the attainment of them; gives to man his true place in the creation, and a just and tempered sense of himself; and that this may be done effectually, engages him in spreading this knowledge by the command of his God.’

In the sequel Mr. R. censures Dr. Paley's caution in asserting, that the morality of the Gospel repels, *in a great degree*, the supposition of it's having been the effusion of an enthusiastic mind; charges him with inconsistency in denying, that morality is capable of discovery, and, at the same time, asserting, that the precept of ‘not resisting evil’ is very original; and accuses him of injustice to the character of christian meekness, by representing it as poor-spirited, tame, and abject: he finds in christianity *new* doctrines respecting human depravity, divine assistance, and repentance: he is of opinion, that Dr. P. has represented the character of Christ defectively, by speaking of him merely as a good man, without insisting upon his characters as son of God, and redeemer of the world; and that he has done
injustice

injustice to the apostles, by leaving them under the charge of erroneous opinions.

From the preceding summary of these observations, it is sufficiently obvious, that a great part of the objections here urged against Dr. P. arise from the peculiar views which the writer entertains of christian doctrine. Mr. R. himself seems to admit the charge of erroneous opinions against the apostles, in saying, that Christ's declaration of his sudden and unexpected appearance was misunderstood as implying a speedy appearance, and that St. Paul appears to have considered antichrist as one person, rather than as one political power. On the whole, we must consider this as a frivolous, and ill-supported attack upon a work, which, among many other excellencies, possesses, in an uncommon degree, the merit of liberality and candour.

ART. XXXIII. *Sermons on the Principles upon which the Reformation of the Church of England was established; preached before the University of Oxford, in the Year 1796, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury.* By Robert Gray, M. A. late of St. Mary-Hall, and Vicar of Farringdon, Berks. 8vo. 334 pages. Price 6s. in boards. Rivingtons. 1796.

EVERY consistent friend of religious liberty must recollect with pleasure the memorable event of the reformation. In some respects, it was one of the most glorious occurrences, recorded in the history of human affairs. It corrected many gross errors, and abolished many pernicious superstitions. It released several civil communities from an absurd and oppressive subjection to a foreign ecclesiastical power. It did much more; it emancipated a large portion of mankind from mental vassalage, and renewed the exercise of a right, which, through long ages of spiritual tyranny had almost lain dormant, that of private judgment in matters of religion. And far beyond all the benefit at that time derived from the assertion of this sacred prerogative of reason, has, in succeeding ages, been the influence of the precedent, which was then established in defence of all the high claims of the priesthood, to vindicate every individual in framing his own creed, and choosing his own religion.

Many friends to the intellectual rights of man are, however, of opinion, that the work of religious reformation was very incompletely executed, and are disposed to lament, that, since that time, so little has been done towards accommodating the public institutions of religion to the gradual progress of knowledge and liberality. In the judgment of multitudes, who have attentively considered the subject, among whom are not a few both of the clergy and laity of the established churches now existing, many tenets are still retained as fundamental articles of faith, which will not stand the test of rational inquiry; and many practices are continued, both in worship and discipline, which, to an enlightened mind, must appear useless and absurd. Some such defects many enlightened and candid men observe, and confess, in the church of England. And some even proceed so far as to assert, that every national religious establishment, which is formed upon the

the narrow plan of dictating to the public certain articles of belief, and prescribing certain religious formularies, is in its fundamental principle, and essential spirit, hostile to the right of free inquiry, and obstructive of the progress of knowledge. These persons are, consequently, of opinion, that no religious reformation will effectually set men free from the shackles of spiritual tyranny, but that which shall entirely abolish all religious monopolies.

Others, on the contrary, among whom is a numerous corps of learned english divines, strenuously maintain, that the reformation has already advanced as far as it ought, or at least, as far as, in the present state of civil society, is safe and expedient. They maintain, moreover, that the institution of religion established in this country is, in the main, consonant to the sacred rule of the christian scriptures, and therefore ought to be guarded with religious circumspection, against material innovation. This is the leading point maintained in the discourses now before us: and the writer, both on account of the proofs which he has given, in his former publications, of talents and learning, and on account of the conspicuous station in which he here stands, as appointed champion for the national church in the Bampton lecture, is entitled to a respectful hearing. We shall, therefore, give as accurate a summary of his argument, as we are able, in the following analysis.

Sermon I. *On the effects of religion; and particularly under the influence of the reformation.*—The jewish dispensation preserved the records of divine revelation, and the worship of the true God, in the midst of pagan error and superstition, and prepared the way for the Messiah. The christian religion early produced a renovation of the human character, and exhibited examples of sublime virtue. In succeeding times of ignorance and corruption, its operation was experienced, in the fortitude, humility, purity, charity, and piety of many of its professors; and in the wisdom and zeal, which at length produced the reformation. These effects appear still more striking, if contrasted with pagan impieties and immoralities. Christianity is not answerable for the irregularities of those who, while they have professed its principles, have neglected to act under their influence. The corruptors of the jewish revelation were reprov'd by our Saviour: the subsequent corruptions of christianity were predicted by him and his apostles. These corruptions were gradual deviations from true religion, through an excess of zeal. From several causes, the reformation was more pure and apostolic in England than in any other country. The importance of this event appears from its moral and political influence. The pure principles of the reformation are at present counteracted by corruption of manners, and by false philosophy: but it may be useful to develop these principles, and review their actual effects in our national establishment.

Sermon II. *On the nature of Christ's kingdom, &c.*—Christianity at its first establishment rejected all temporal power, and only claimed a dominion erected on the conviction of mankind. The authority of the apostles was entirely spiritual; the only penalty of

of disobedience, which they inflicted, was expulsion. The spiritual jurisdiction of the church did not interfere with civil government. The coercive power, exercised in the first churches, was derived from the regulations of a social œconomy, from that authority which must reside in every well constituted society. Subsequent contests for supremacy between co-ordinate churches, and the establishment of an independent and temporal power in the clergy over the laity, were fruitful sources of corruption. The desire of popularity, and influence, produced undue concessions to popular prejudice, and vain imitations of heathen practices. Hence ascetic devotion, and solitary rigour; hence splendid rites, and imposing ceremonies. The emulation between the eastern and western churches produced long and violent contentions, and mutual excommunications. Upon the assumption of the majesty of a temporal prince by the roman pontiff, this power erected in almost every land a hierarchy, often independent of the civil authority, claiming injurious privileges, domineering over princes, and draining revenues from every country. England long felt the pressure of this tyranny. Henry VIII, by one bold exertion, threw off the papal yoke. The beneficial effects were, the prevention of foreign interference in the civil and spiritual affairs of this country; the re-establishment of the church as a spiritual kingdom, subject in civil concerns to the civil power; and the restoration of the ministry to the *legitimate object of their profession, the establishment of truth*.—The right of every community to withdraw from essential corruptions, and to regulate it's own ecclesiastical discipline, was established. The individual congregation, however, was not set up in opposition to the catholic church, or private judgment erected as commensurate to the deliberate decision of the spiritual authority. Toleration was introduced, but not extended so far as to embrace the right of the individual subject to the enjoyment of an unfettered conscience, and an uncontrolled freedom of worship. The coercive authority of the church was restrained and controlled by the civil power; it's legitimate powers were confirmed; and it's ecclesiastical courts were restrained, and gradually improved into *establishments of distinguished equity*. The interests of the church and the state became united. From that period the members of an enlightened ministry have studied the Scriptures in search of truth, and have diffused the elements of instruction through every rank, *till timid and erroneous policy would restrain the liberal exertion*.

Sermon III. *On national establishments of religion*.—Although christians were at first required to endure trials and persecutions, the future temporal glory of the church was the subject of ancient predictions. The rulers of the world are obliged, if not by express injunction, yet by evident conclusions from reason and revelation, to adopt christianity, in their collective capacity. The character of the sovereign and the priest were from the beginning united in the father of a family. Under the mosaic dispensation, civil and ecclesiastical jurisdiction were at first united; afterwards, kings were guardians of religion. The primitive christian church, though subjected only to spiritual authority, was under no re-

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gimen inconsistent with existing civil powers. The three principal distinctions of order, bishops, priests, and deacons, exhibiting an admirable example of subordination, had a right to temporal homage and civil support. The evangelical government would easily combine with every regular system of civil policy; and its moral influence rendered it a proper object of legislative patronage. Though the first christian emperors were culpable in exercising a coercive and persecuting authority, it was *their duty* to afford christianity their continuance and protection, and to promote by temperate exertions its general acceptance. Christian princes, from their relation to God, are under sacred obligations to facilitate the advancement and influence of religion, by such advantages as they may lawfully employ, *in consistency with their delegated trust, and the interests of the community.* The obligation of receiving and maintaining the Gospel is binding on the community at large, as well as its individual members, and consequently on its representative the civil magistrate, who is called upon, by revelation, to establish christian worship, and provide for the support of a christian ministry. Christianity is not to be established merely as an engine of state policy, but principally from the indispensable obligation of every community to accept a divine law, and to promote its influence by every means consistent with tolerance. Its institutions, erected on the presumption of the concurrence of the majority, or representative body of the state, are to be protected and defended by the magistrate, but without coercing the opinions or practice of those who cannot conscientiously conform to the collective decision. The state is bound to provide for the support of the ministers of religion, in order to preserve their independency and rectitude. Without a numerous, respectable, and learned ministry, christianity would sink into general disregard. Nothing is to be apprehended from the indolence which may be supposed to result from the confidence of protection, while toleration permits complaints and hostilities. The inconveniences arising from ecclesiastical patronage are, as much as possible, counteracted by the variety of channels into which it is in this country distributed. Human wisdom can contrive nothing better calculated to advance the true interests of religion, than by *providing for its general and sincere promulgation*, by the competent endowment of a regular ministry. The doctrines specified in the articles of the church, and ratified by the representative deliberation of the people, furnish to future generations the character of that establishment, which claims their protection; and every variation in that character must be sanctioned by the civil power: but the decided support, now given to the national church, *pretends not to uphold an establishment, which shall survive the conviction of its excellency in the majority of the people.* Subscriptions and tests are necessary, to preserve the consistency and security of the church and state. Regretting, however, the eventual effect of partial exclusions, any criterion that could be suggested, equally efficacious with sacramental tests, to secure the civil and ecclesiastical polity of the country, would be willingly adopted. *The legislature disclaims all control over conscience; admits an unrestrained*

strained profession of faith, and an unmolested, and protected exercise of every kind of worship; *restricts not freedom of inquiry; and prohibits not the sober discussion of any speculative doctrine.* Its penalties, respecting religion, are mildly and reluctantly inflicted. The line of forbearance is drawn with the strictest regard to freedom of conscience, and *intolerance is buried in our country, never again, we trust, to rise.*

Sermon IV. *On the Spiritual Rights of the Ministry.*—The power of remitting and retaining sins is the permanent sanction of the spiritual authority, exercised by Christ and his apostles with preternatural knowledge, and peremptory application, and inherited by their successors, with no assumption of instinctive penetration, and with implied conditions, but authoritative declaration. This power, unqualified and unconditional, was claimed by the bishops of Rome, as successors of St. Peter; whence the whole system of papal tyranny. At the reformation, the genuine claim was asserted, and fictitious pretensions were rejected. The reformed clergy assert only the ministerial and exclusive right of applying God's promises and threats, and of exercising the office of admitting to, and expelling from, the communion of Christ's earthly kingdom, respectively, those who revered or disobeyed his laws; and as they rightly administered such service, to release from, or to expose to the divine wrath, those whom they addressed. This right, peculiar to the sacred office, is exercised by the clergy: not with infallible decision, but with an authoritative application, on conditions presumed or expressed. It is claimed in virtue of their appointment to their office by those lawful rulers, who have derived a transmitted jurisdiction, in regular succession, from the apostles, by means of episcopal ordination. This spiritual prerogative is inalienable from the ministry. The church excommunicates, and the state regulates the temporal effects of the sentence, *seconding the discreet exertions of a lawful authority.*

Sermon V. *On the Perpetuity of the Church.*—Christ's promise of perpetual presence with his church, neither denotes a personal presence, nor a delegated presence in an infallible vicar; but the perpetual preservation of the church, with its ministers, and essential institutions, and of the sacred writings, the unerring oracles of truth. An immortal succession in the institution of the priesthood may be admitted on the assurance of Christ (Mat. xxviii, 20), notwithstanding the gradual degeneracy of its members into blind and deceitful guides. The sacred volume was preserved un-mutilated, even while it was concealed from the public eye. The restoration of the Scriptures, at the reformation, detected the corruptions of the romish church. Their exclusive infallibility was acknowledged; every leader, but Christ, was disclaimed; and different churches, agreeing only in necessary doctrines and ordinances, were allowed to vary in ceremonies of human appointment. The articles were framed explicitly in essential points, but with a latitude of expression on controverted questions, *which draws no line of proscription*, and admits a freedom of interpretation. The proclaimed authority of the church in matters of faith is not that of arbitrary control over private judgment;

but a declaration of the pre-eminence of the 'deliberate and collective decision of duly-constituted teachers over individual opinion.

Sermon VI. *On the effect of the study of the Scriptures since the reformation.*—The translation of the Scriptures into the english language prepared the way for the reformation. The progress of knowledge, rather than the passions of Henry, was the first cause of this great event. He encouraged the reading of the Scriptures, and thus sowed the seeds of reformation. After the check which it received during the sanguinary reign of Mary, the principle of an appeal to the Scriptures was resumed; they were studied and explained; a formulary of faith, grounded on their authority, was provided, which comprehends the doctrines of the trinity, the atonement, and divine grace; the sacramental appointments were restricted to the two rites instituted by Christ himself; and a liturgy and ritual were introduced, which, while they banished the offensive pageantry of the romish service, preserved it's affecting solemnity. Anxiously as our church has laboured to illustrate every page of the sacred writings, it hath found no cause to depart from those essential principles, which, in consistency with early and unadulterated construction, were established as the basis of it's regulations. Yet it hath no views which would obstruct the operation of truth. It evades no inquiry, it retreats from no temperate discussions: it will not, however, sacrifice it's deliberate faith to every novel suggestion, or alter it's creed in accommodation to every new teacher.

Sermon VII. *On the conduct and character of the church of England.*—The church of England has maintained a general truth and consistency in it's doctrines. Since the period when the national faith was settled, it does not appear, that it has been found necessary to change any of it's articles. The general body of the clergy have never declined from the profession of faith, to which it had subscribed. In it's advances toward conciliation with other churches, the church of England has never been so fascinated with the love of peace, as to forget the claims of truth. It has never been seduced, either by fanaticism, or libertinism, to depart from the purity of it's principles. In later times, the stores of learning have been brought forward, both against infidels and heretics, with great industry and success. The church of England has been distinguished for it's moderation and tolerant spirit. It has, from the dawn of the reformation, disclaimed infallibility: the few deeds of cruelty which stain it's annals, *the errors of lingering bigotry*, it now deplores: it's severities may admit of some palliation, from the circumstances of the times, and the conduct of it's opponents. In later times, though opposite interests have combined against it with unaltered enmity, it has encouraged an increasing spirit of moderation and indulgence.—It has advanced the essential interests of the country: it has not been insensible to the claims, or unfriendly to the temperate exertions of liberty. The clergy awakened the spirit which accomplished the revolution; and they have often assisted in the struggles, and gloried in the triumphs of patriotism. In endeavouring to moderate the ex-
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cesses of popular innovation, they have consulted the real interests of society. By inculcating good morals and religious principles, they have usefully served the state.

Sermon VIII. *On the union of faith and charity.*—Faith is the offspring of rational inquiry, literature and knowledge are auspicious to religion. Belief, once established by investigation, should be retained with constancy. The preservation of the unity of the faith will be best consulted, by an adherence to the fundamental principles, which appear to have been adopted by our church upon the most deliberate regard to experience, the interests of religion, and the welfare of society: and, while it is the duty of all classes of men to promote such further regulations, as shall be proved to be clearly expedient, and favourable to the advancement of christianity, a strict attention should be paid to the conservation of that peace and harmony, which result from the observance of it's charitable lessons. That a temperate spirit of reformation should produce some alterations in the liturgy, and in the version of Scripture, is admitted; but it must not be expected, that essential principles will be sacrificed, in compliance with those, who have abandoned the fundamental doctrines of christianity. Indifference to religious truths is the prevailing error of the age. Every attempt to defend the truth should be accompanied with modesty and candour. Though truth is eternal in it's nature, and universal in it's obligation, it can be advanced only by gentle measures, and persuasive influence.

The arguments stated in the preceding abstract, are illustrated and adorned with laboured elegance of composition, and corroborated by numerous citations from ecclesiastical writers; yet it is doubtful, whether they will carry universal conviction to the mind of the reader. After all that this ingenious lecturer has advanced, it may, probably, still be questioned, whether there be any obligation, either religious or civil, upon the magistrate, to establish an union between the church and the state; whether subscriptions and tests be consistent with religious and political freedom;—whether, while the penal laws, respecting religion, remain in force, our legislature can be said to admit an unrestrained profession of faith, and exercise of worship, or the sober discussion of speculative doctrines;—whether the spiritual rights of the clergy, respecting absolution, have any foundation either in reason or Scripture;—whether the uninterrupted succession of episcopal authority, from the apostles, can be established;—or whether the clergy, as a body, were formerly friends to civil and religious liberty. We welcome every appearance of improving liberality in the present times; and we give the author of these sermons much credit for the tolerant spirit which he discovers.—Mr. G. is unquestionably an able advocate for exclusive establishments: but he has not proved, that the truth is better sought within an enclosure hedged round with creeds, than in the open field of unrestrained investigation; or that the universal and equal protection of all religious professions would be less favourable to the interests of religion, than the exclusive patronage of one.

ART. XXXIV. *Unitarianism explained and defended, in a Discourse, delivered in Philadelphia, 1796.* By Joseph Priestley, LL. D. F. R. S. &c. &c. 8vo. 46 pages. Price 1s. Philadelphia, printed; London, reprinted for Johnson. 1796.

IN order to remove some unfavourable impressions, which had been received in America, concerning Dr. Priestley's religious sentiments, the doctor, in this discourse, with perfect ingenuoufness, enumerates those doctrines, which he rejects as corruptions of christianity; states the leading considerations on which he grounds his rejection of these doctrines; and declares his persuasion of the duty of all unitarian christians to separate themselves from trinitarian worship.

This subject has so frequently been brought before our readers, that it is unnecessary to detain them by any extracts on the leading tenets of unitarianism: on a point less frequently discussed, and placed, in this discourse, in a striking light, we may be permitted to copy the following passage:

P. 40. 'Having given this account of my faith with respect to articles of the greatest secondary importance, I shall take the liberty (especially as I have been indulged with an opportunity of pleading what I believe to be the cause of truth in this place) to express my concurrence with the minister, and the congregation worshipping here, in their opinion concerning the final happiness of all the human race, a doctrine eminently calculated to promote alike gratitude to God, and benevolence to man, and consequently every other virtue; and since this doctrine is perfectly consistent with the belief of the adequate punishment of all sin, it is far from giving any encouragement to sinners.

'The doctrine of *eternal torments* is altogether indefensible on any principles of justice or equity; for all the crimes of finite creatures, being of course finite, cannot in equity deserve infinite punishment. The judge of all the earth, who appeals to men that *all his ways are equal*, we may rest assured, will do that which is right. Nay, *in the midst of judgment he ever remembers mercy*, and he has declared, that *he retaineth not anger for ever*.

'But I do not lay much stress on particular texts of Scripture in this case, because it does not appear to me to have been the proper object of the mission of Christ, or of any other prophet, to announce this doctrine, nor does it appear that any of them considered the subject in its full extent. But it may be inferred from the general maxims of God's moral government, and from the spirit and tendency of the whole system of revelation. Since all the dead are to be raised, the wicked as well as the righteous, it is highly improbable that this will be merely for the sake of their being punished, and then consigned to annihilation, as if they were incapable of improvement.

'No human beings can be so depraved as that it shall not be in the power of proper discipline to reclaim them, so as to make them valuable characters. What great things have the excellent regulations of the public prison in this city effected in this respect? They are regulations worthy to be imitated in all the United States, and through the whole world. How often do vices arise
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from false views of things, occasioned by the circumstances in which men are unavoidably placed, which therefore a more favourable situation, and better information, would easily cure. The natural operation of all punishment here is the reformation of the offender; and if human nature will continue to be the same thing that it now is, it must have the same operation hereafter, and the *time* that is often the only thing wanting to produce its proper effect at present, will not be wanting then.

Many vicious persons, and especially unbelievers, are men of great natural talents and powers, capable of the happiest exertions, if only well directed; and is their maker incapable of giving them that due direction? After having made use of them for the wise and benevolent purposes of his providence here, in promoting, as they indirectly do, the virtue and happiness of others, will he cast them away, as of no further use? For, as I have observed, moral as well as natural evils are necessary in this state of trial and discipline. Would not any man be justly censured for destroying any animal that might be rendered useful, merely because he was vicious? Or would any parent abandon a child for any fault that he could be guilty of? It would be said that judicious treatment would cure those vices, whatever they were. And is the Divine Being less skilful, or less benevolent, than man?

Consider, farther, how it is possible for good men, to whom the happiness of heaven is promised, to have any enjoyment of that happiness themselves, if those for whom they cannot but have the strongest affection, especially their children, and other near relations and friends, be, I do not say consigned to everlasting torments, but even annihilated, or in any other way only excluded from all possibility of attaining such a state as will make their existence a blessing to them. If David lamented as he did the death of his rebellious son Absalom, what would he have felt in the idea of his utter destruction? A parent myself, allow me to speak to the feelings of others who are also parents. But is not God the true parent of us all? Are not our children as much his, as they are ours? And is an earthly parent, who is deserving of the name, incapable of wholly abandoning any of his children; and will God, whose *tender mercies are over all his works*, Psalm cxlv. 9, and whose love and compassion far exceeds ours, abandon any of his? Like a true parent, he will ever correct in *measure*, and with *mercy*.

ART. XXXV. *Public Worship. A Sermon preached at the Consecration of All Saint's Church, Southampton, before the Right Reverend the Lord Bishop of Exeter, November 12, 1795. By Richard Mant, D.D. Rector of the Parish. 8vo. 35 pages. Price 1s. Southampton, Baker; London, Rivingtons. 1796.*

SOME dissenters having taken offence at this discourse when it was delivered, the author has thought it necessary, in his own justification, to commit it to the press without the smallest alteration. Upon a careful perusal, we confess, we find nothing in the general argument or spirit of the sermon, which affords a reason-

able ground of complaint. The peculiar advantages of social, above private worship, are clearly and forcibly stated, and in terms against which, we think, no sectarian of any class can fairly object. The utility of decent ceremonies in religion, and the superiority of the liturgic mode of worship above that of extempore prayer, are also ably argued. We can discover nothing in the sentiments or language of this discourse, which can justly be pronounced harsh or illiberal, except the following sentence:—‘Our church does not exclude all use of the senses in her forms of devotion; a wild and absurd attempt, which only leads to irrational visions and nonsensical raptures.’ This universal assertion is certainly ill-founded: many sects, which have not called in the aid of the senses in religious worship, have, nevertheless, not fallen into irrational visions and nonsensical raptures. However, from the general tenure of the sermon, we acquit the preacher of illiberal intentions, and credit the sincerity of his exclamation, ‘God forbid that any offence should be aimed against those, who cannot conscientiously bring themselves to unite in that form of prayer which the church of England prescribes!’

ART. XXXVI. *A Friendly Admonition to the Churchman, on the Sense and Sufficiency of his Religion; in two Sermons, on the Text of Matth. xviii. 17. addressed to the Inhabitants of the Parish of Paston, in Northamptonshire.* By William Jones, A.M. Rector of Paston. 8vo. 38 pages. Price 1s. Rivingtons. 1796.

‘HEAR the church,’ is this monitor’s emphatical text. His doctrine is, that, as the church cannot save men without godliness, so neither can godliness save men without the church. In unfolding this doctrine, the preacher, in the *first* sermon, exhorts the members of the established church, to be in earnest in their profession, and to accompany the forms of religion with a correspondent spirit and practice: in the *second*, he persuades them to hold fast their profession, and teaches them, that the christian life can only be maintained by observing the forms of the church. The former part of this argument requires no animadversion; the latter will obtain little credit, except by those bigots who believe, that God conveys spiritual gifts to men only through the hands of bishops and priests. This faithful son of the church of England appears to repose as implicit confidence in her infallibility, as was ever, in the days of the blindest credulity, placed in the pope:—P. 30.

‘This indeed,’ says he, ‘we must confess, that so far as the doctrine depends upon the minister, it is not always right: but we may say at the same time, that so far as the doctrine depends upon the church, it is never wrong. The church duly delivers the teaching of God in the Scriptures; and has an unexceptionable form of sound christian teaching in her homilies: I wish the people heard them more frequently, and that the spirit of those homilies was followed by all the teachers of the church.’

Again, p. 37.—‘Division is not the way to unity: all experience teaches us, that it leads to more division; and that there can in fact be no security, no *pillar and ground* for truth to rest upon,

upon, no stability, no certainty, but in that church, with its doctrines, institutions, and orders, which God hath appointed in the word. I therefore end as I began: I say, *Hear the church?*

This doctrine might have passed well enough before the reformation, but is somewhat incongruous among protestants, who have *dissented* from the holy apostolic church.

ART. XXXVII. *To the Deists. The Insufficiency of Reason, and the Necessity of a Divine Revelation. A Sermon preached at Gee Street Chapel, Goswell Street, on Sunday, Sept. 25, 1796. By the Rev. W. Holland, Minister of the said Chapel, and Master of the Academy there. Taken in Short-hand by Job Sibley. 8vo. 24 pages. Price 6d. Jordan. 1796.*

FROM an extemporaneous effusion, taken in short-hand from the preacher's lips, it would be unreasonable to expect much novelty of argument in the controversy concerning revelation; unless indeed the preacher was favoured, as he seems to intimate, with some supernatural assistance in the delivery. At the same time that Mr. H. modestly confesses the narrow and confined limits of his acquired information, as well as his natural abilities, he expresses a persuasion, that, standing up an advocate for God and his truth, he shall experience the fulfilment of his own declaration, 'My grace shall be sufficient for thee.' How far the preacher's expectation was fulfilled, we shall not presume to determine; we can only say, that we do not discover any proofs of extraordinary interposition, either in the matter or form of the discourse.

The purport of the sermon is to show, that reason, unassisted by revelation, is incompetent to the discovery of the principles of what is called natural religion. This opinion is supported only by a very defective and confused account of the opinions of the ancients on the being of God, the origin of evil, the pardon of sin, and a state of futurity; contrasted with a series of quotations from Scripture on these subjects. The learned reader will judge how well qualified this writer is to report the opinions of the ancients, when they are told, that he classes Aristophanes with Pythagoras, Socrates, and Plato, and speaks of this buffoon as one, 'who had spent much time and attention on the subject of the origin of things.'—This specimen does not encourage us to entertain very high expectations from the course of lectures, to which this sermon is offered as introductory, in which, to use the author's words, he hopes to 'combat the detestable principles that have been lately revived in this land with a degree of increasing strength.'

ART. XXXVIII. *A Sermon preached at the Affizes holden for the County of Cornwall, at Bodmin, before the Honourable Mr. Justice Grose, and Mr. Baron Thompson, on Tuesday, July 26, 1796. By Cornelius Cardew, D.D. Master of the Grammar School in Truro, and one of the Chaplains in Ordinary to his Royal Highness the Prince of Wales. 4to. 20 pages. Price 1s. Truro, Harris; London, Richardson.*

THIS Sermon is a general caveat against infidelity; not drawn from the direct arguments and evidence commonly urged in defence of natural and revealed religion, but from the consideration of the mischievous effects of infidelity upon the moral state of society. France, as is usual on these occasions, is held up, as a warning to other nations of the fatal consequences of listening to a specious and imposing philosophy. The author, though he professes to encourage a free examination of the grounds of religious belief, in truth effectually discourages it, by representing a spirit of inquiry, and an aversion to take things upon trust, as among the most common and frequent sources of infidelity. This method of defending religion might have succeeded in the dark ages of superstition and credulity, but is ill suited to the state of knowledge, and the habits of thinking men, in the present enlightened period.

ART. XXXIX. *Purity of Christian Communion recommended as an Antidote against the Perils of the latter Days, in three Discourses, delivered to a Church of Christ in Richmond Court, Edinburgh. To which is added an Appendix, containing some Thoughts on the weekly Celebration of the Lord's Supper, and on the Nature and Tendency of human Standards in Religion.* 8vo. 92 pages. Price 2s. Edinburgh, Guthrie; London, Chapman.

THE 'perils of the latter days,' against which these discourses are intended to provide an antidote, have no relation to politics. The author is careful to inform his readers, that his principles forbid him to give countenance, in any respect, to that turbulent spirit, which tends to produce anarchy and mischief. His object is altogether spiritual. By various arguments drawn from Scripture, he endeavours to prove, that all real believers in the Gospel ought to refuse communion in the Lord's supper with those whom he can discern to be unbelievers and worldly men. To most of our readers this notion will, probably, appear narrow and illiberal: the author, however, thinks it perfectly consistent with the truest liberality of sentiment, and the greatest enlargement of heart. They who may have doubts upon the question, and to whom it may appear important, will of course peruse the pamphlet; to others, a particular analysis of the argument would be uninteresting. In the appendix, the author argues for the weekly celebration of the Lord's supper, and against human standards of religion.

ART. XL. *A Sermon on the General Thanksgiving for a truly plentiful Harvest, that of last Year having occasioned a General Prayer and Supplication to Almighty God, against Dearth and Famine. Preached in the Morning at St. Olave's, in the Old Jewry; and in the Afternoon at John Street Chapel, Berkley Square, by the Rev. Thomas Finch, Author of Early Wisdom: a Work designed to improve Young People in true Religion and Virtue.* 8vo. 21 pages. Price 1s. Faulder. 1796.

AUTHORS so very seldom save us trouble by analysing their own productions, that we cannot resist the temptation of copying the analysis

lysis prefixed to this sermon; especially as there is something rather singular in its style and title.

Pref. P. i.—‘The Context. On some that may be said to wrest the precept to their own destruction, to “be careful for nothing” in a literal sense, simply

‘The holy apostle’s meaning in it.

‘Our divine Master’s clear illustration thereof, in pointing out to his disciples, to wean them of worldly care—God’s providence over universal nature.

‘The two-fold duty of man stated as indispensable to a wise and discreet conduct of his affairs.

‘On the scarce harvest last year, occasioning a general prayer and supplication to almighty God against dearth and famine.

‘On the wisdom of the state to obtain corn from foreign parts.

‘On the general thanksgiving now for a truly plenteous harvest.

‘Observations on self-interested men hoarding up in order to be rich, to the distress of the poor, what God has freely and bountifully given.

‘A conclusive on the exemplary conduct of our church and state over the public affairs, as binding on families and individuals to look towards God in their private concerns.’

Of the pious intention of this preacher we cannot doubt; of the merit of his composition we say nothing; only we are glad to learn from it, that such ‘barbarous dealings’ as hoarding and forestalling corn, are ‘coming to naught,’ and that ‘every legal investigation is being made to detect such sad practices.’

ART. XLI. *Some Duties incumbent upon those who are Members of Corporations, stated in a Sermon, preached in St. Mary’s Church, Stafford, before the Corporation of that Town, on Sunday, October 18th, 1795. With a few prefatory Remarks concerning Reviewers.* By W. Russel. 8vo. 36 pages. Price 1s. Tetbury, Wilton; London, Longman, 1796.

THIS discourse is published, to remove some obloquy incurred on the delivery. How far the publication will answer the purpose, we cannot exactly predict. The sermon is, certainly, a singular one, and takes great freedoms with the worshipful, the corporate body of Stafford. Mr. R. instructs them, to ‘hold men of learning and piety in due veneration, and not treat them with those marks of indignity, which they are too often subject to from conscious ignorance, yet mentally bloated and puffed up by the wealth they have acquired in trade, or from the affected consequence, or, more strictly speaking, from the supercilious insignificance, of those who have little more to boast of, than that their ancestors were great, and left them great estates and great titles.’ The preacher insists largely on the propriety of an official dress, and reproves certain magistrates for not preserving an official appearance, when exercising the functions of their office: at the same time, however, admitting, with more truth of sentiment than accuracy of expression, that a judge may be as upright without a wig and robe, as with them; and that a council may plead, and a minister may preach, without the gown and band, equally as *ingenious*, as *forcible*, and *convincing*, as with them. In fine, Mr. R. takes the corporation of Stafford roundly to task for *not acting up to their principles*, as supporters of church and state, and for frequently absenting themselves,

in their corporate capacity, from public worship. Their contempt for the public service of the sanctuary, he tells them, is a disgrace to them.

If this plain spoken gentleman, in his gown and cassock, take such freedoms with great men in white wigs and scarlet robes, why should little men, in velvet caps and morning gowns, expect to escape?—For our share, we receive with all humility the correction which his reverence, without his band, has condescended to inflict upon reviewers: and, as the best proof of our meek submission, we hold our peace. To this we are induced by a motive of pure benevolence: for we should be loth to compel this mighty *censor censorum* to break his resolution, declared in a concluding advertisement annexed to this sermon—a very wise resolution, which we heartily approve—‘that in future the public shall not be troubled with any more of his sentiments;’ in confirmation of which assurance he solemnly adds, ‘I here bring my labours as an author to a conclusion, by adjoining a **FINIS!**’ In the name of the whole fraternity of reviewers, we say, Amen!

ART. XLII. *Thoughts on the Lawfulness of War; humbly submitted to the serious Consideration of Teachers of every Church or Sect among Christians.* By a Member of the Establishment. Second Edition. 12mo. 34 pages. Price 4d. Darton and Harvey. 1796.

MANY individual writers, as well as some entire sects, have condemned war, whether offensive or defensive, as altogether unjustifiable. This broad ground is taken by the author of these thoughts, who remonstrates against the practice, as, in all cases whatever, productive of mischiefs, for which it makes no compensation, and wholly inconsistent with the spirit and the precepts of christianity. The pamphlet pathetically enforces the sentiments, more fully unfolded in Erasmus's *Antepolemus*, lately translated by Dr. Knox, from which pretty large extracts are given in an appendix.

ART. XLIII. *War inconsistent with the Doctrine and Example of Jesus Christ. In a Letter to a Friend. Recommended to the Perusal of the Professors of Christianity.* By J. Scott. 12mo. 26 pages. Price 4d. Darton and Harvey. 1796.

THE subject of the preceding article is, in the present pamphlet, taken up by another hand, but nearly upon the same grounds, and with the same spirit. His doctrine is, that war, in every shape, is incompatible with the christian character; and that christians ought rather to suffer for refusing to bear arms, than assume a military character.

This doctrine will, doubtless, by many be pronounced fanatical; yet, it is certain, that sound policy is always coincident with genuine morality; and the period may not perhaps be very remote, when experience will have fully taught men the inexpediency, and, by consequence, the immorality of war.

ART. XLIV. *A compendious Dictionary of the Holy Bible: containing, a biographical History of the Persons; a geographico historical Account of the Places; a literal, critical and systematical Description of other Objects,*

Objects, whether natural, artificial, civil, religious, or military: and an Explanation of the appellative Terms mentioned in the Writings of the Old and New Testaments and the Apocrypha; including the Significations of the Hebrew and other Words occurring therein. Likewise, a brief View of the Figures and Metaphors of Holy Writ. 12mo. 504 pages. Price 6s. boards. Button. 1796.

THE title of this book sufficiently explains its design. The performance seems, on the whole, very well calculated to afford useful information to those readers, who have not an opportunity of perusing large explanations of the Scriptures. But some caution may be necessary in using this dictionary; as the compiler seems evidently to have drawn it up under a strong prepossession in favour of calvinistic doctrines, and to have accommodated many of his explanations of terms to that system.

M. D.

BOOKS FOR CHILDREN AND YOUNG PERSONS.

ART. XLV. *The Poetical Monitor: consisting of Pieces select and original, for the Improvement of the Young in Virtue and Piety: intended to succeed Dr. Watts's Divine and Moral Songs. Published for the Benefit of the Shakespear's-Walk Female Charity-School, St. George in the East.* 12mo. 154 pages. Price 2s. bound, or on fine Paper 3s. 6d. Johnson. 1796.

A TASK of much utility, and, at the same time, of considerable difficulty, is in this collection very judiciously executed. To furnish the minds of the poor, in early life, with such sentiments on the subjects of religion and morality, as may have a happy influence on their future conduct, is, evidently, a matter of great importance; and perhaps this cannot be done more advantageously, than providing them with pieces of instructive poetry, neither obscured by mysticism, nor raised above their comprehension, by classical allusions, and the higher poetical embellishments. A happy medium is almost uniformly preserved, in this collection, between creeping vulgarity and laboured elegance; and the pieces are well adapted to answer the benevolent purpose of the publication. Though instruction is the editor's principal object, entertainment has not been overlooked. The collection is divided into four parts: 1. Devotional and moral Hymns. 2. Pieces immediately suited to the Use of Children in Charity-Schools. 3. Miscellaneous Pieces, including Fables and Tales. 4. A Collection of Epitaphs. Many of the pieces are original; among which are the following pleasing lines on

HUMANITY.

P. 126.—‘ Ah me! how little knows the human heart,
The pleasing task of soft’ning others woe;
Stranger to joys that pity can impart,
And tears, sweet sympathy can teach to flow!
‘ Pity the man who hears the moving tale
Unmov’d; to whom the heart-felt glow’s unknown,
On whom the widow’s plaints could ne’er prevail,
Nor made the good man’s injur’d cause his own.

• The

- ‘ The splendid dome, the vaulted roof to rear,
 The glare of pride and pomp, be, Grandeur, thine:
 To wipe from misery’s eye, the falling tear,
 And sooth th’ oppressed orphan’s woes, be mine.
- ‘ Be mine the blush of modest worth to spare;
 To change to smiles affliction’s rising sigh:
 The kindred warmth of charity to share,
 Till joy shall sparkle from the tear-fill’d eye.
- ‘ Can the loud laugh, the mirth-inspiring bowl,
 The dance, or choral song, or jocund glee,
 Affect the glowing, sympathizing soul,
 Or warm the breast, HUMANITY, like thee?’

ART. XLVI. *Lodoik: ou, Leçons de Morale pour l’Instruction et l’Amusement de la Jeunesse.*—*Lodowick: or, Lessons of Morality for the Amusement and Instruction of Youth.* In six Volumes. 846 pages. Subscription price 15s. sewed. Bell. 1796.

BOTH parents and children may find themselves interested in this publication: it suggests useful hints on the important subject of education, and illustrates them by interesting tales and conversations. In the plan of the work education is divided into three parts, conformable to the three epochs of early life, thus described:

Vol. I. P. 74.—‘ The first takes man at the moment he enters life, and conducts, or rather simply bears him, as a being passively sensible, to the period when his sensibility becomes active, and he enters on a new order of things, and must be directed by a different course.

‘ This second part guides and conducts him in the road of active sensibility, till the period when man, together with feeling, acquires also reason and reflection.

‘ The third part is applicable to that most interesting epoch, when an upright, ingenuous mind, enlightened by unprejudiced reason, and directed in its movements by the sentiments of a pure heart, forms that happy accord which renders man peculiarly engaging; making him at once virtuous without severity; benevolent without weakness; rigid only to himself, indulgent towards others; sympathizing in misfortune with the miserable, and mingling his tears with his counsel, and his efforts of fortitude to support the soul of the wretched.

‘ In the first epoch, it is the absolute will of the instructor that ought alone to direct, and the only skill requisite in the first part of education, is comprehended in these two words—“obtain obedience”—not by insinuation, promise, &c. but by the power of ascendancy and superiority, which, when gained, will establish the foundation of a good and solid education.

‘ * In the second epoch, events and contingent circumstances should guide the judgement of the governor, directing all for the advantage of his pupil, but carefully concealing his particular designs, so that only the power of necessity may be felt and perceived.

‘ At the third epoch, the preceptor must draw forth the fortified reason and enlightened experience which his instruction has instilled

‘ * They who read *Emilius* with attention and judgement, may derive much advantage respecting the second period of education.’

into

into his pupil; for it will then be in vain for him to attempt making his wisdom become that of his scholar: since all that the latter does not conceive or approve of in his counsel, will at least be useless, if not prejudicial.'

The author's ideas on the method of treating young people through each of these stages, briefly hinted in the introductory remarks prefixed to each volume, are exemplified in a pleasing story; in which a widow conveys her two children, one ten years of age, the other eight, into Switzerland, to their friend and preceptor Lodowick, from whom they receive affectionate and impressive lessons of moral wisdom. In their daily walks with their intelligent mother, they are taught to observe and admire the productions of nature, and to draw from them precepts and sentiments of piety and virtue.

It may be considered rather a work of fancy and feeling than of scientific instruction. The writer's suggestions concerning education are not very closely pursued, or largely unfolded; but what the work may want in philosophy, is supplied in sentiment; and it may, on the whole, be pronounced an interesting and useful performance. A touching story of a french emigrant family is introduced. The whole is given in french and english, and may be advantageously used in learning the french language.

O. S.

MISCELLANEOUS.

ART. XLVII. *Maximes, Pensées, Caractères, & Anecdotes, par Nicolas Chamfort, &c.*—*Maxims, Thoughts, Characters, and Anecdotes, by Nicholas Chamfort, one of the forty Members of the French Academy. To which is prefixed, A short Account of his Life.* Printed at Paris, and reprinted at London for De Boffe. 8vo. 284 pages. Price 6s. 1796.

S. R. N. Chamfort was born in 1741, at a village near Clermont, in Auvergne, and educated at the college of Graffins, where he soon distinguished himself. On being pressed to enter into the church, he replied, at a time when he was destitute of any certain means of acquiring a livelihood, that 'he was not hypocrite enough to become a priest,' a sentiment originating, perhaps, in some doubts entertained by him. After acquiring considerable reputation both by his poetry and his prose, he became a member of the french academy, and as he possessed the character of being a great wit, his company was courted by the nobility, whom he, however, affected to despise.

On the revolution he distinguished himself by his efforts in favour of liberty, and was made joint secretary of the national library, when Roland presided at the head of the home department. During the administration of Robespierre, Chamfort was arrested, but he was liberated after a short confinement; however, on being threatened with a second imprisonment, he applied a pistol to his forehead, and died some time afterwards in consequence of injudicious treatment of his wounds, which were not mortal.

Guinguéné, the editor of the volume now before us, says, that it was customary with Chamfort to write down daily the result of his reflections on little square pieces of paper, as well as all the anecdotes, sayings,

sayings, &c., which he had heard; and these being thrown into a portfolio, the present work is composed of selections from them.

Chapter I and II contain *general maxims*; we shall give translations of two or three.

‘The greater part of the nobility remind us of their ancestors, nearly in the same manner as an Italian *Cicerone* makes us recollect the Roman *Cicero*.’

‘How many distinguished foldiers, how many general officers, have died, without having transmitted their names to posterity, being thus less fortunate than the horse Bucephalus, or even the Spanish dog Bérécillo, who was allowed the pay of three foldiers for devouring the Indians of St. Domingo!’

‘What is a philosopher? He is a man who opposes nature to law, reason to custom, his conscience to opinion, and his judgment to error.’

Chap. III. *Of society, the great, riches, &c.*

‘Servility is as ancient as monarchy, and if monkies, like parrots, had but the faculty of chattering, they would soon be made prime ministers.’

‘Society is composed of two great classes: those who have more dinner than appetite, and those who have more appetite than dinner.’

‘I have perceived, that on his entrance into the world, a fool possesses many advantages, particularly that of being always tried by his peers. He is exactly like father *Lourdis* in the temple of Folly:

“*Tout lui plaisait; & même en arrivant,*

“*Il crut encore être dans son couvent.*”

‘Those silly creatures who think they love a prince because he seems to be in good humour, or happens to stumble on some good action, remind me of children, who wish to be priests the day after a procession, and soldiers the day succeeding a review.’

‘When princes lay aside their despicable *etiquette*, it will never be found in favour of a man of merit, but either of a buffoon or a strumpet.’

‘Whatever follies may have been lately written concerning physiognomy, the fact is, that our habits and thoughts may actually influence some of our features. A number of courtiers, for instance, have a deceitful eye, for the same reason that most tailors become bandy legged.’

‘Is a man of rank and quality your friend, and do you wish to inspire him with the most lively attachment, the most fervent gratitude of which the human heart is susceptible? It may be thought that you ought to console him in his sufferings, to partake his grief, to shield his honour, to protect his life; but do not lose your time in trifles like these—do more, do better—draw up his genealogy!’

‘Experience, which enlightens private persons, only serves to corrupt princes and ministers.’

‘A young man finds it impossible to divine some things. How should he, at the age of twenty, distrust a spy in the pay of the police, with a red ribband about his shoulder?’

‘The menace of a neglected cold is to physicians what purgatory is to priests—a Peru!’

Chap. IV. *Of a taste for retirement, and dignity of character.* We shall only translate two short maxims out of this chapter.

‘ A man of wit is for ever undone, if he do not possess energy of character. When he has gotten possession of the lantern of Diogenes, it becomes necessary at the same time to lay hold of his club.’

‘ Almost all men are slaves, and this originates in the same cause to which the Spartans attributed the slavery of the Persians—not knowing how to pronounce the monosyllable *no*. The being able to utter this word, and to live alone, are the two sole ways of preserving a man's liberty and character.’

Chap. v. *Moral ideas.* ‘ Generosity is nothing else than the pity of noble minds.’

‘ There are few benefactors who do not say like Satan: *Si cadent adoraveris me.*’

‘ To enjoy and allow others to enjoy, without doing any harm either to yourself or your neighbour: this I imagine to be the essence of morality.’

‘ My whole life has been uniformly contrasted with my principles. I do not love princes, and yet I am attached by situation to a prince and princess. I am well known to be friendly to republican ideas, and nevertheless several of my friends are decorated with monarchical favours. I love poverty from my heart, but I live among rich people. I flee honours, and yet some have been forced upon me. Literature is nearly my sole consolation, and I, notwithstanding this, neither see wits, nor frequent the academy. Let it also be recollected, that I deem illusion useful to man, but live without suffering it to seduce me; and that, although I believe the passions to be more necessary than reason itself, I now no longer know what the passions are, &c.’

‘ The Jansenism of modern times is nothing more or less than the Stoicism of the Pagans, degraded, disfigured, and brought within the comprehension of a Christian populace; notwithstanding all this, this sect has had Pascal and Arnaud among its defenders.’

Chap. vi. *Of women, love, marriage, and gallantry.*

‘ Love resembles an epidemical disease: the more you dread, the more you are exposed to it.’

‘ I recollect to have seen a man of rank forsake the opera girls, because, according to his report, he found as much falsehood among them as among women of fashion.’

‘ It appears to me, that in the skull of a female there is a cell less, and in her heart a fibre more than in that of a man.’

‘ Marriage and celibacy are both attended with inconvenience; a man ought, however, to prefer that state in which the inconvenience is not irremediable.’

‘ Naturalists assert, that, among every species of animals, degeneracy commences with the females. Philosophers may apply this observation to morals, in civilised society.’

Chap. vii. *Of the learned and men of letters.* ‘ It has been observed, that writers on natural philosophy, natural history, physiology, and chemistry, have for the most part been men of a mild, uniform, and happy temperament; and that on the contrary, the writers on politics, legislation, and even morals, are of a sad and melancholy turn. The reason is plain, the first study nature, the second society.’

Chap. viii. *Of slavery and liberty; of France before, and since the revolution.* The following is a summary but able defence of Rousseau's system,

system, which still requires the most serious and impartial examination.

‘ Much ridicule has been attempted to be thrown upon those who have spoken with enthusiasm of the savage, in opposition to the social state. Notwithstanding this, I could wish to know what answer can be made to the three following objections. No one has ever beheld among savages :

1st A fool ;

2dly A man who committed suicide ;

Or 3dly one who wished to embrace the social life ;

while, on the other hand, a great number of Europeans, both at the Cape of Good Hope and in North and South America, after having lived among savages, on being brought back to their countrymen, have voluntarily returned to the woods again. Let this be replied to without verbosity, and without sophism.’

‘ When we consider, that after thirty or forty centuries of labour and knowledge, we behold three hundred millions of men spread over the face of the globe, and delivered over to the management of thirty or forty ignorant despots, each generally governed by three or four knavish, and often stupid fellows, what are we to think of humanity, or what have we to expect in future from it ?’

‘ Kings and priests, by inveighing against suicide, wish to perpetuate our slavery.

‘ It is unlucky for mankind, although fortunate perhaps for tyrants, that the poor and the unhappy do not possess the instinct or the pride of the elephant, which can never be brought to reproduce while in slavery.’

The rest of the volume consists of ‘ characters and anecdotes,’ but the limits of our journal do not allow us to proceed further. s.

ART. XLVIII. *The Peeper; a Collection of Essays, Moral, Biographical, and Literary.* 12mo. 348 pages. Price 4s. in boards. Allen and West. 1796.

THE modest manner in which the writer of these essays, Mr. John Watkins, introduces himself to the public, will be considered by the candid reader as a recommendation of his work. Without aspiring to a station among those eminent writers of this class, whose extraordinary talents have ensured immortality to their names, he offers the present collection as the humblest of its kind, with no other pretension, than an earnest desire to serve the interests of virtue. This valuable purpose many of these essays appear well calculated to answer. On subjects of theology and policy the writer appears, indeed, to have adopted a very contracted opinion: he is no friend to freedom of inquiry, and entertains apprehensions of dreadful consequences from indulging a controversial spirit, that is, in other words, from searching after truth: he seems more disposed to find prejudice among those who renounce the creed and tenets of their ancestors, than among those who retain, without examining, them; the doctrine of passive obedience and non-resistance he defends on the authority of Scripture: he has a horror of sectarianism, as ‘ always leagued with less or more of a spirit of disaffection:’ struggles for liberty he considers as the efforts of restless and ambitious men, to possess themselves of power and wealth; and an appeal

appeal to the people he regards, in all cases, as an appeal to the mob.—Opinions so inimical to the interests of truth, and the dearest rights of men, must not pass without censure. Nevertheless, we willingly allow this writer the credit of good intention; and we find in his essays much instruction and useful matter. Although the author has not indulged himself in any novelty of speculation, or taken any extraordinary pains to adorn his compositions with the elegances of style, he has expressed in natural and easy language many instructive reflections on moral topics, and many just observations on human life and manners.

The theological papers treat on Providence—controversy—prejudice—the excellence of christianity:—*the moral*, on generous sentiments—fashionable acquaintance—busy idlers—love—defamation—sepulchral vanity—honour—choice of profession—character of the lower ranks—time—good-nature—swearing—education—self-knowledge—death—marriage—suicide—modern vanity—domestic attachment:—*the political*, on bankruptcies—allegiance and false patriotism:—*the literary*, on the prostitution of letters—connection of learning with ecclesiastical establishments—use of foreign phrases:—*the biographical*, on Ann Ayscough, John Henderson, A. B., and Samuel Badcock.

As a specimen, we select some remarks on the corruption of the english language, by the introduction of foreign phrases.

P. 216.—‘ If a writer possessed with this false taste has occasion to speak of the acuteness of any person’s mind, it is mentioned as being *recherchée*, and the style of another is *nai-veté*. The conclusion of a story is called the *dénouement*; striking features in a character are called its *traits*; and when a writer has run his length, and wants to wind all up smartly, he sportively gives us his *je ne fais quoi*.

‘ Modern relaters of voyages and travels, but principally of the last, are the most distinguished in this illicit practice against the constitution of our language. Next to them comes the popular tribe of novel and romance writers, and after them the dramatists. By means of these contraband traffickers the english tongue is corrupted far worse than it would be by all the provincial dialects put together; and I leave it to the consideration of every good patriot whether these smugglers ought not to be proscribed, and their wares condemned in the severest manner by every critical court.

‘ But it is not in writing only that the english language is disfigured and debased by being blended with, and unnaturally associated to foreign expressions, for the evil is diffused even in the familiar converse of life.

‘ A plain, unlettered friend of mine, accompanied me on a passing visit to a lady of much fashionable elegance, and who prides herself greatly on the propriety of her speech, and her profound knowledge of the english language. Unhappily she conceives that this propriety cannot subsist without the flourishing ornament of far-fetched expressions.

‘ In our conversation at this visit “ she was sorry to be discovered in such a *dishabille*, but truly she was so horridly eaten up with *ennui*, that she had scarcely any life left in her.”

‘ My friend was greatly surprized to hear a person complain of the want of life, when she confessed herself to be eat up with such a horrid passion as *envy*, for so he, pleasantly enough, from the lady’s mispronunciation, understood the word *ennui*. The remainder of the conversation on her part was similar to this apologetic introduction, though she soon became more voluble, notwithstanding her complaint; and my companion, I believe, thought her to be little better than what is commonly called, touched in the brain.

‘ I am sadly afraid that our female boarding schools are not altogether clear from the imputation of encouraging this pernicious vitiation of the language. As french is almost universally taught in them, the fair pupils are too frequently accustomed to a light chat among themselves in which both languages dance together like a grave philosopher and a meretricious damsel of twenty. And when they separate from these seminaries, and are introduced to the world, this motley language still continues to give a pleasing vivacity, or a greater energy to their friendly epistles, and is retained by them in conversation to shew the superiority of their education, and the extensiveness of their abilities.

‘ Should a female so tutored have a sentimental turn also, this folly will become more habitual, and will even go on to a greater pitch of extravagance, for the english language, unfortunately, is exceeding badly furnished with expressions for a sentimentalist. *My dear friend*, in a letter, might be strong enough to express esteem in the days of her great grandmother, but the feeling bosom now must have recourse to *ma chere amie* as a substitute for the coarse phraseology of antient friendship.

‘ The account of some particular conversation, in which an extraordinary confidence has been exhibited, is called *tête à tête*, though probably from the knocking together of the two empty skulls, nothing has been educed but a flash of nonsense.

‘ These silly admirers of a foreign jargon cannot even write an english word without a french termination, or adopting an orthography in conformity to that language.

‘ By such a practice we stand a fair chance to see the english unintelligible without a knowledge of the french language. And even as it is, a numerous class of readers may turn their dictionaries over and over in vain to discover the meaning of many words which they meet with in modern authors, and upon which, it may be, they fancy a considerable part of the sense materially depends. As to a foreigner when he first becomes acquainted with our books, and sees them stuffed with so many exotic idioms and expressions, he will very naturally form a less favourable opinion of a language, which is obliged to have recourse to these extraneous assistances.

‘ Let us then exert ourselves with the honest self-consciousness of englishmen who have a constitution and a language equally excellent, and though improvement may be desirable in both, let us by considering that each is in possession of sufficient means to accomplish the purpose, despise foreign helps, and depend upon ourselves.’

The author’s attempts at poetry are too feeble to claim particular notice.

L. M. S.

ART.

ART. XLIX. *Précis de la Conduite de Madame de Genlis depuis la Révolution, &c.*—Summary of the Conduct of Madame de Genlis since the Revolution; to which is added, a Letter to M. De Chartres, and also Reflections on Criticism. 12mo. 296 pages. Price 3s. 6d. sewed. Hamburg, Hoffmann; London, Johnson. 1796.

THE character of madame Genlis as an author is well known, and, in the present publication, she endeavours to rescue her private one from the aspersions of idleness or malevolence. With madame de Maintenon she seems to exclaim,

'On ne triomphe de la calomnie qu'en la dédaignant:'

and yet, notwithstanding this, she here finds it necessary to detect misrepresentation, and challenge the most rigorous inquiry into her conduct.

She begins by stating, that, after having consecrated twenty-five years of her life to the education of her children, and her pupils, she at last enjoys that retirement after which her heart has so long panted. No one can imagine, that a woman who had always cultivated knowledge and the arts, and who had never solicited a favour from the court, and never once waited on a minister; who had always been accused of haughtiness (*qu'on a toujours accusée d'être sauvage*), who had shut herself up in a * convent in order to finish the education of some, and commence that of others of her children; in short, who had renounced high life, and passed thirty years in solitude, should be an intriguing woman! Foreseeing that the despotism of the court, the disorder of the finances, and the general discontent, might produce an intestine commotion, she had determined to repair to Nice with her pupils, but this resolution gave such a stab 'to the frail and fatal popularity of the house of Orleans,' that the scheme was abandoned.

Madame G., however, obtained the promise of being permitted to repair to England as soon as the constitution should be finished.

In the mean time the duke of Orleans suddenly set off for London, without giving her any previous notice, a circumstance certainly unexpected, but not at all astonishing, as 'since his father's death, she had no longer any share in his confidence.' This it seems was entirely occupied by Mr. de la Clos and Mr. Shee, with both of whom she was unacquainted. He, however, spoke to her relative to the regency, and she drew up a paper for him, in which he declared, that he would not accept of it.

On the duke's return madame de G. resigned her situation as '*gouvernante*' of his children, and retired into the country, but on receiving intelligence that mademoiselle d'Orleans was ill, immediately returned, and repaired with her to England in october 1791.

* Quoique ce couvent fut cloîtré, les hommes pouvoient y entrer, & y rester jusqu'à neuf heures du soir parcequ'une princesse du sang y logeoit, & c'étoit un des droits qu'on accordoit aux princesses, mais nous étions sous le grille, & cette porte grillée n'étoit jamais ouverte que par deux religieuses, et à neuf heures tous les hommes étant sortis, (même les domestiques) les religieuses fermoient les grilles, et en emportoient les clefs qu'elles seules pouvoient avoir. De sorte que pendant ces 13 années je n'ai pu ni donner à souper, ni aller souper dehors une seule fois.'

Pausing here, and taking a retrospect of public affairs, we learn that she was sincerely attached to the revolution, more especially during the first eighteen months.

‘ While deploring the excesses that from that period sullied the triumphs of the people, I still am of opinion, that the new constitution, however imperfect it might have been, would have produced an inestimable benefit to the nation, because it would have annihilated the abuses of despotism; and, in truth, if the court *had been in earnest*, if the first emigrants had been more reasonable, and not fled for ever so soon as they heard the word liberty pronounced, I think that we should have had but one single revolution, and that it would have constituted the happiness of France.’

After this, we are presented with a short character of such of the deputies as the author was acquainted with, particularly Messrs. Barrère, Brissot, and Petion, the latter of whom she blames for want of firmness; and, perhaps, she speaks of Brissot with too little respect, now the distinctions of birth are past away.

After remaining some time at Bath, this interesting family repaired to Bury, in Suffolk, and it was there they first heard of the execrable massacres of the 2d and 3d of September, by means of a letter from Mr. d’Orleans, who at the same time insisted on their immediate return. Having been driven from that town by the anonymous letters and threats of the emigrants, they repaired to London. Here again they were alarmed by the horn-boys of an evening paper, who bawled about the street, that their journal of that night contained an account of a *secret conference between madame Genlis and Mr. de Calonne*, a report likely to render her suspected in France, and expose her to the resentment of the ruling party. Madame G. mentions a circumstance which occurred on their road to Dover that led them to take shelter in Mr. Sheridan’s house for a month; but the story is so improbable, that we shall pass it over, attributing her groundless fears to the alarmed state of her mind. At length they set out once more for Dover, in company with that gentleman, his son, and Mr. Reed, the latter of whom went to Paris along with them. From that city they were obliged to repair immediately to Flanders, having been included in the list of emigrants. Three weeks after this, madame G. presented the hand of her adopted daughter, the ‘angelic Pamela,’ to lord Edward Fitzgerald.

The author here makes a digression relative to Mr. de Chartres, one of her pupils, who had served with great reputation in the army of the republic. He had been introduced by his father as a member of the jacobin society, was ardent and zealous in defence of a government by a commonwealth, and entertained, what are here termed *extravagant* principles concerning the rights of the people, the equality of mankind, and the dangers of monarchy. After the repeal of the decree against the family of the Bourbons, he was no less zealous and enthusiastic in behalf of liberty, and even offered to exile himself from his native country, provided his stay there gave umbrage to the patriots.

From any participation in Dumouriez’s conspiracy the author next rescues her character, and attributes this unfounded rumour to the report of a Mr. Dubuiffon. Soon after the general had raised the standard of insurrection, she was obliged to remove from Tournay to Mons, on which occasion she transmitted the following letter to her daughter:

‘ he

‘ The revolt of Mr. Dumouriez has forced me to flee. Being unable to re-enter France, I am about to repair to a foreign and neutral country, to await my recal. I shall be no more an emigrant there than I was at Tournay; however, my dear child, I prohibit you from writing to me, if you should accidentally discover the place of my retreat. Be perfectly tranquil respecting my circumstances; I possess all the resources necessary to my present situation, and I stand in no need of assistance of any kind.

‘ Adieu, my dear and tender friend, my heart shall always be with you, and I shall constantly offer up my vows for the happiness and the prosperity of my country.’

Immediately after this our travellers passed through Germany, and arrived at Schaffhausen, in Switzerland, having been furnished with passports by baron Mack, a man who has rendered his name celebrated during the present disastrous war. It was in vain, however, that they endeavoured to procure an asylum at Zurich, for no sooner was the family of Orleans recognised, than the magistrates interdicted their residence there. At Zug, owing to the influence and the malice of the emigrants, they were equally unsuccessful, for the aristocratic canton of Berne interfered on this occasion. They were, however, at length relieved from their embarrassments by Mr. de Montesquieu, who having been highly serviceable to the city of Geneva, enjoyed great consideration throughout Switzerland. In consequence of his application, the ladies were received into the convent of St. Claire, at a little distance from Bremgarten.

Mr. de Chartres, who had rejoined them, in the mean time determined to make the tour of the cantons on foot, having already traversed all Germany in the same manner.

‘ How often have I felicitated myself since his misfortunes on the education I bestowed on him! on the lucky circumstance of causing him to be taught the principal modern languages, on accustoming him to wait on himself, to despise idleness, to sleep on a wooden board covered with a piece of cloth, to brave the sun, the rain, and the cold, to accustom himself to fatigue by means of violent exercises, and journeys of four or five leagues daily; in short, at having inspired him with a taste for travelling! He has lost all that he owed to the chance of birth and fortune, and nothing now remains but what he has received from me! . . .’

Application was now made to the great families to whom this young lady was allied. The duke of Modena excused himself from receiving her on account of political motives, and 180 *louis d'ors* were all he could afford for the relief of his niece's necessities! Much is here said of this young lady's accomplishments, virtue, piety, and resignation; and we are told, it was usual for her to wonder ‘ *comment les gens bien malheureux & sans religion ne s'empoisonnoient pas?*’ religion therefore, which too often inspires others with melancholy, conferred fortitude on her. At length the princess de Conti consented to take the young lady under her protection, and after many tender and affectionate adieus, madame Genlis left Switzerland, once more entered Germany, descended the Rhine in a boat to Cologne, and thence travelled in a private carriage to Utrecht, where she remained some weeks. She then set out from Oud-Naarden, in company with a trader, in a stage-waggon half full of merchandize, where, however, she found means to sleep, infinitely

finutely better than she had ever been able to do in those gilded vehicles so improperly termed *dormeuſes*. At Oſnabruck ſhe hired a cabriolet, and arrived at Hamburgh in july 1794, and going directly to Altona, lived eight months in a retired manner, aſſuming a feigned name to avoid notice, and to purſue undiſturbed her literary occupations. She hired a farm about five leagues from Hamburgh, in the Holſtein territories, where ſhe and her niece, and monſ. Valence, have ever ſince reſided.

Towards the concluſion, the author recapitulates a variety of particulars relative to the early part of her life. When the late duke of Orleans ſucceeded to his father's eſtate, that nobleman wiſhed to confer penſions on men of learning, but 'as he did not read, and was not poſſeſſed of any learning,' he left the taſk of ſelection to the *gouvernante* of his children. She accordingly recommended Mr. de la Harpe and Mr. Marmontel, notwithſtanding they were her 'enemies,' and they were accordingly included in the liſt.

She is now deſirous of returning into her native country, fully determined to reſpect the new order of things, as ſhe deems it criminal to oppoſe herſelf to the will of a whole nation; but whatever may occur, ſhe is reſolved to be a french citizen even in a foreign land, if ſhe cannot be one within the walls of Paris.

'No pecuniary intereſt induces me to wiſh to go back to my native country; I poſſeſs no perſonal fortune, and I can only claim a dowry, the very recollection of which ſtrikes me with horreur. My ſole motive is to obtain that juſtice which is my due, and once more embrace my daughter, and my grand children and friends, whom heaven has ſtill preſerved to me. I ſhould alſo wiſh to repair to Marſeilles, to offer the ſuccour of a truly maternal tenderneſs to my innocent and unfortunate pupils. But if I be reſuſed this requeſt, I ſhall bear my ſtrange deſtiny with reſignation: I have fulfilled all my duties, I have at length obtained an honourable aſylum, and I ſhall find in my own conſcience, and in the eſteem of thoſe I love, all the conſolation which I myſelf require.'

By way of appendix to this work, madame G. has printed three miſcellaneous pieces. The firſt is a letter to Mr. de Chartres, eldeſt ſon of the late duke of Orleans, dated from Silk in Holſtein, March 8, 1796. In this ſhe mentions, that it is reported every where that he has a party in France, and a numerous body of adherents in foreign countries, who wiſh to place him on the throne. This performance does equal honour to her head and heart.

'You aſpire to *royalty*! you wiſh to become an uſurper!' exclaims ſhe, 'in order to aboliſh a republic which you have acknowledged, and for which you have fought valiantly! And at what a period? When France becomes organized, when the government is eſtabliſhed, when it appears to be founded on the ſolid baſis of morality and juſtice! What degree of confidence can France place in a *conſtitutional king*, 23 years old, whom ſhe had beheld but two years before an ardent republican, and the moſt enthuſiaſtic partiſan of equality? Might not ſuch a king, as well as any other, inſenſibly aboliſh the conſtitution, and become deſpotic? According to generally received ideas, the interval is leſs diſtant between any kind of royalty and deſpotiſm, than between a democratic government and the moſt limited royalty.'

The

The second is the 'Shepherds of the Pyrenees,' and the third, 'Reflections on Criticism,' written in february, 1796.

Although madame G. disclaims all beauties of style, and all attention to arrangement, yet this little volume will not detract from her former literary reputation. And we sincerely hope, that she will be allowed to return to her native country, of which she is an ornament. We admire her talents, and find her narrative interesting; and, convinced of her good intention, we can excuse the illiberality of some of her criticisms on authors of established reputation, though not without remarking, that they are as superficial as dogmatical; the effect of superstitious zeal; which leads her, while professing herself a friend of liberty, to attack writers who laid the corner stones of freedom. s.

ART. L. *The Miscellaneous Works of the Rev. David Rivers. To which is prefixed Memoirs of the Author, written by himself. Vol. I. 8vo. 283 pages. Price 5s. No. 75, Sun Street. 1795.*

IN a sermon published a few months ago (see page 72 of the present volume) Mr. R. promised the world his miscellaneous works, with memoirs of his life, containing 'some of the most interesting anecdotes of literature that have yet been presented to the public.' The promise is now in part fulfilled. The first volume of the miscellaneous works makes it's appearance; and memoirs of the author's life are prefixed; but we have searched in vain through these memoirs for those 'most interesting anecdotes of literature,' which our curiosity was eager to devour. The whole *forty-four* pages do not afford a single incident concerning the writer, which our readers would thank us for copying. What is it to the public, that the first words which Mr. R. spoke, were 'vanity of vanities;' that in his childhood he was fond of Bunyan's Pilgrim's Progress, and disliked the Assembly's Catechism;—that he was once in danger of being drowned;—that when a school-boy he was fond of reading, and, as his master nonsensically enough said, 'worked like a dragon;'—that he had the misfortune not to make his entry on the world as a regular clergyman, but after being taught the mechanical art of watch-making, he studied by himself theology and morals;—that he read himself into infidelity, and out of it again;—that he commenced author and preacher, gained some literary acquaintance, and read twelve lectures on the early part of the english history; and that he married an elegant and accomplished young lady in her seventeenth year? Mr. R. speaks of himself as having seen more variegated scenes of life than most other persons: if so, he is either very sparing in his communications, or very unfortunate in his manner of conveying them:—the literary characters which Mr. R. introduces into his memoirs are, principally, bishop Watson, who is complimented as a prelate in whom are centred all the virtues and talents that have ever adorned the episcopal bench, and as a man born to render his name immortal;—the rev. Mr. Stockdale, on whom he bestows liberal encomiums; Mr. David Williams, of whom, to gratify the curiosity of his readers, he relates some particulars already well known; and Messrs. Godwin and Holcroft, whom he describes as fellow-labourers in subverting the foundations of true religion, sound morality,

rality, and good government. Concerning the last-mentioned gentlemen, Mr. R. assures the public, that the late popular work, entitled the Age of Reason, is their joint production, the name of Thomas Paine being surreptitiously annexed, to insure it a rapid and extensive sale. This anecdote, he says, he has upon *very good* authority; but adds, that he will not vouch for its authenticity. How, we ask, can Mr. R. justify himself for bringing forward against Mr. Godwin and Mr. Holcroft an accusation of literary fraud, which he does not choose to support by evidence?—Nothing, we conceive, could have given birth to this insipid and uninteresting biographical memoir, but the vanity of ranking among those ‘celebrated personages,’ who have written their own lives.

Next follow *six* sermons, five of which are now first published. Whatever advantage these sermons might derive from delivery in the pulpit, they are too trite and juvenile in sentiment, and too negligent in style, to attract much attention from the press. ‘*Vernal spring* ;’—‘the lovely warblers of the grove *drove* from their seat ;’—‘the *price* of provisions *preclude* multitudes ;’—‘Jesus Christ the *fac-simile* of his father’s person ;’—are a few of the peculiarities of expression in these sermons. Of the flimsy declamation in which they abound, the reader may take a short specimen from the sermon on the vanity of the world :—P. 83.

‘The most august titles and dignities will not screen their possessors from the stroke of death—sultans, emperors, kings, princes, dukes, and lords, must lay down their insignia of majesty and nobility, and say to the worm, “Thou art my sister.”’

P. 84.—‘Where are the mighty egyptians, who under the government of Sesostris, extended their conquests far and wide? Where the grecian empire, which under the auspices of that enterprising Alexander the Great, conquered the greatest part of the known world?—And where is Rome, at one time the mistress of the globe? Alas, they are no more! and the same changes, the same vicissitudes which affected them, will likewise happen unto us—the time will come, when it will be said of the nations, now renowned in the world, “They are no more.”’

This pathetic lamentation brings to our recollection the poet’s piteous moan :

“ Ah woful me! Ah woful man!
Ah woful all, do all we can!
Who can on earthly things depend,
From one to t’other moment’s end?
Honour, wit, genius, wealth and glory,
Good lack! good lack! are transitory!
Nothing is sure and stable found!
The very earth itself turns round!!”

LLOYD.

Under the pompous title of ‘A Synopsis of Biography systematically arranged,’ follows a meagre list of divines, many of whom have little claim to a niche in the gallery of biography, with a few lines of dull uninteresting information concerning each. Two superficial lectures on the early part of english history close this volume. The author speaks in his preface, of letters, essays, and translations; but as none of these appear in this volume, we suppose they are reserved for a second. L.M.S.

LITERARY INTELLIGENCE.

HISTORY OF ACADEMIES.

ART. I. Prague. *Neue Abhandlungen der königlichen Böhmischen Gesellschaft, &c.* New Memoirs of the Royal Bohemian Society of Sciences. Vol. II. 4to. With plates. Price 4 r. 1795.

After the dedication follows the history of the society from 1791 to 1795. In this are given descriptions of a new windmill, by Mr. Roth, of some experiments in natural philosophy, by count Sternberg, and of a new evaporating furnace for alum, &c., by Mr. Jordan; with biographical accounts of deceased members, among which that of baron Born is the principal. In the physico-mathematical part are contained the following papers. 1. An essay on the utility of hydrographical charts: by A. Gruber. 2. Remarks on the worms inhabiting hydatids in the liver: by prof. Prochaska. 3. Remarks on the degrees of heat in the high furnace, and the influence of the state of the atmosphere on metallurgic operations: by count Sternberg. This is one of the most important articles in the volume. 4. Botanical observations: by prof. Schmidt. 5. Description of an anemometrograph, which notes down the different directions of the wind in the absence of the observer: by the chev. Landriani. This machine was framed by the chev. and Mr. Moscati, and has been used with success at the meteorological observatory in Milan for some years. 6. Letter from count Hartig to ab. Gruber on the country about Pyrmont. 7. Some observations on the position of the leaves of fossils, on the sapphire, and on the ruby: by mine-counsellor Haidinger. 8. On the rhomboidal sections in stratiform mountains: by A. Gruber. 9. Solution of some problems respecting the ellipsis: by baron Pakassi. Both the astronomer and geographer will find these valuable. 10. Description of an instrument for measuring the percussion of a stream of water: by Mr. Woltmann. 11. The elevation of the pole at the royal observatory at Prague examined by altitudes of the sun and stars: by Aloys David. Tycho Brahe reckoned it at $50^{\circ} 6'$: Hell, at $50^{\circ} 5' 46''$; but Mr. D. finds it between $50^{\circ} 5' 19''$ and $50^{\circ} 5' 23''$. 12. On a new elastic resin from Madagascar: by prof. Jos. Mayer. A figure of the shrub that produces it is annexed. 13. Descriptions and figures of the *ramphastos viridis* and the *momota* Lin.: by Dr. Spalowsky. 14. Theory of the force of percussion applied to water-wheels: by prof. Gerstner. This paper deserves attention, particularly as the prof. differs greatly in some points from others who have treated on the subject. 15. Results of meteorological observations made at Prague and some other places in Bohemia, from 1790 to 1793 inclusively: by prof. Strnadt.

The principal piece in the historico-literary part is an account of a journey to Sweden in 1792, undertaken at the request of the society, by ab. Dobrowski. The chief object of this journey was to search for Mss taken away at the sacking of Prague by general Koenigsmark, and sent to Sweden. It is an interesting and entertaining paper.

Jen. Allg. Lit. Zeit.

THEOLOGY.

- ART. II. Leipzig. *Pragmatische Uebersicht der Theologie der spätern Juden, &c.* A philosophical View of the Theology of the later Jews, by Pölitz, Second Prof. of Morals and History at the Equestrian Academy at Dresden. 8vo. 288 p. 1795.

This volume, which contains only the necessary prolegomena, excites our expectation for the second, as it is written with great precision and perspicuity, and the author displays great ability in tracing opinions to their causes. *Jen. Allg. Lit. Zeit.*

- ART. III. *Predigten mit Hinsicht auf den Geist und die Bedürfnisse der Zeit und des Orts, &c.* Sermons adapted to the Spirit and Wants of the Times and Place, by C. G. Ribbeck. 8vo. 276 p. 1796.

These discourses rank with the best of the present century, but are calculated only for readers of cultivated minds and refined taste.

Jen. Allg. Lit. Zeit.

ART. IV. A german translation of Locke on Toleration has just been published at this place, and the reviewer confesses the utility of such a work even in the present day; though he thinks it might have been presumed, that men's minds were now too enlightened to require any arguments to render them tolerant. The anonymous translator has added a few remarks, chiefly historical.

JURISPRUDENCE.

- ART. V. Stockholm. *Anmärkningar til Sweriges Rikes Sjö-Lag, &c.* The Maritime Law of Sweden, with Remarks, containing the new Ordinances introduced into it, with an Account of the Duties of the Swedish Consuls at the several Foreign Ports, and the Perquisites due to them, by Jas. Alb. Flintberg. 4to. 651 p. 1794.

Gripswald. *Schwedisches Seerecht mit Anmerkungen, &c.* The above translated, with a Preface by Dr. E. F. Hagemeister. 4to. 457 p. 1796.

This is an useful publication for those who study maritime law in general, or have any commercial connexion with Sweden. In the german translation F.'s commentary on the judicial proceedings in maritime causes in the swedish courts, occupying 184 pages, is omitted: and a preface is added by Mr. H. to prove, that the swedish laws are not applicable to the german provinces of Sweden.

Jen. Allg. Lit. Zeit.

MEDICINE.

- ART. VI. Weimar. *Anfangsgründe der Medicinischen Anthropologie, &c.* Elements of Medical Anthropology, and Medical Policy and Jurisprudence, sketched by Dr. Just Christian Loder, Prof. &c. 2d edition. Improved and enlarged. 8vo. 782 p. 1793.

The

The first edition of this work was not published, but printed in 1791 as a text book for the lectures which the author delivered to young men not intended for the practice of physic or surgery. The utility of such a study, as a branch of general knowledge, cannot be denied, and this will be found an excellent popular book. The most important writings on the subject previous to 1793 are enumerated in an appendix.

Jen. Allg. Lit. Zeit.

ART. VII. Berlin and Leipzig. *Neue Bemerkungen und Erfahrungen, &c.* New Experiments and Observations in Physic and Surgery, by Dr. J. C. Ant. Theden, first Surgeon-general to the King of Prussia, &c. Vol. III. 8vo. 290 p. 1795.

This volume of excellent practical remarks and cases was published with a new edition of the former two.

Jen. Allg. Lit. Zeit.

ART. VIII. Halle. Prof. Reil continues his truly useful work, Select clinical Observations [see our Rev. Vol. VII, p. 468], the fourth fasciculus of which was published last year.

ANATOMY AND PHYSIOLOGY.

ART. IX. Altona. *Magazin für die pathologische Anatomie und Physiologie, &c.* Repository of pathological Anatomy and Physiology, published by A. F. Hecker. Part I. 8vo. 128 p. 3 plates.

The plan of Mr. H. is to publish 1. important and instructive anatomico-pathological cases: 2. physiologico-pathological inquiries into the state of the organs and animal substances in diseases, with regard to their qualities, mixture, powers, and exertion of their powers: 3. experiments and observations on the human body, exposed to certain unusual impressions in order to know their effects: experiments with medicines and poisons on men and brutes: dissections of living animals in various states: and the like. 4. examinations of the results of these inquiries with respect to physiology, diagnostics, semeiotics, and therapeutics. 5. review of ancient and modern writings on pathological anatomy and physiology. The work is not to appear at any stated periods, but as materials offer. Mr. H. assures us, that several men of science, among whom are some of the ablest anatomists of the present day, have promised him assistance; and the part before us equals what we had a right to expect from a man already celebrated for his skill in those branches of knowledge, that are to form the subjects of this work.

Jen. Allg. Lit. Zeit.

ART. X. Königsberg. S. T. Sömmering über das Organ der Seele. S. T. Sömmering on the Organ of the Soul. 4to. 94 p. 2 plates. 1796.

Mr. S. here exposes at large his opinion, that the fluid contained in the ventricles of the brain is the *sensorium commune*, or seat of the mind. He shows, that the nerves of smell, taste, hearing, and sight, the fifth pair, those that move the eyes, and those that go to the head of the œsophagus and the organs of speech, may be traced to the ventricles of the brain; and he supposes, that it is the same with

the other nerves. Consequently, if the impressions made on the nerves be propagated beyond the surface of the ventricles, it must be to the fluid contained in them: and this fluid possesses every requisite for the common sensory demanded by Des Cartes, Henricus Regius, Haller, Albinus, Ploucquet, Metzger, Tiedemann, Blumenbach, Platner, and 1th. It is remarkable, that the nerves of our most delicate, powerful, and vivid senses, those of sight and hearing, are more intimately in contact with the fluid of the ventricles than any others. This was particularly the case with the auditory nerves of a blind man, whose hearing was very acute: and Mr. S. adduces many other pathological observations in support of his hypothesis.

The celebrated prof. Kant, to whom Mr. S. transmitted his work for his opinion, observes, in a letter annexed to it, that the question is not to be considered metaphysically, but physiologically; and that we have nothing to do with the seat of the soul, but to find some medium, which shall render the union of all our perceptions in the mind possible. The fluid in the ventricles of the brain appears to possess the necessary conditions for this purpose: but there is one great difficulty, which is, that, from it's nature as a fluid, it cannot possess any mechanical organization, by which different perceptions may be discriminated. To remove this, prof. K. supposes, it may possess a chemical organization perfectly adequate to the purpose.

Jen. Allg. Lit. Zeit.

NATURAL HISTORY.

ART. XI. Amsterdam. *Verhandeligen en Waarneemingen over de Natuurlyke Historie, &c.* Essays and Observations in Natural History, chiefly relating to our own Country, by J. Florentius Martinet, Fellow of the Dutch Society of Sciences, &c. 8vo. 451 p. 9 plates. 1795.

We believe the thirteen papers here given have already been published in the Transactions of the Haarlem Society. They contain some useful materials for a natural history of the United Provinces, and observations that will not be unwelcome to foreigners.

Jen. Allg. Lit. Zeit.

ENTOMOLOGY.

ART. XII. Prague. *Monographia Bombyliorum Bohemica, &c.* Description of the Bombylii of Bohemia illustrated with Plates. By J. Christian Mikan, M. D. 8vo. 60 p. 4 coloured plates. 1796.

We have here fourteen species, eight of which are new.

Jen. Allg. Lit. Zeit.

ART. XIII. Hamburg. *Nomenclator Entomologicus, &c.* The Entomological Nomenclator, drawn up according to the System of the celebrated Fabricius, with the Addition of such Species as have been lately discovered, and the Varieties, by Fred. Weber. Sm. 8vo. 172 p. 1795.

This work is not recommendable on the score of convenience merely, but on other accounts. The author, a son of an intimate friend

friend of Fabricius, is a very promising young entomologist. Beside the additions, he has had opportunities of making several corrections, and has introduced in their proper places such as had before been made. With the complete reform of the order *agonata* we are much pleased. The genus *cancer* is divided into twelve new genera, and *astacus* into six, all of which appear to us very natural.

We hear, that an alphabetical index to Fabricius's System is in the press,
Jen. Allg. Lit. Zeit.

GEOGRAPHY. TOPOGRAPHY.

ART. XIV. Lubec and Leipzig. *Betrachtungen über die Fruchtbarkeit, &c. der vornehmsten Länder in Asien, &c.* Reflections on the Fertility or Barrenness, ancient and present State, of the principal Countries in Asia, by C. Meiners, Aulic Councillor, &c. Vol. I. 8vo. 442 p. 1795.

It is with pleasure we announce to the public a work, that exhibits the difference between ancient and modern Asia with much knowledge and judgment. The present volume contains the western part of Asia, and a second will include the remainder. This performance, however, is merely introductory to an 'Inquiry into the Origin, bodily Form, Way of Thinking, &c., of the People by which Asia has been inhabited in our Times, or which not long before peopled it.' From this we might expect something excellent; but we are apprehensive of the effects, that the having an hypothesis to maintain will produce on the author's mind. Even the present work is somewhat injured, by Mr. M.'s anxious endeavours to render obvious the difference between the tatarian and mongul stocks.

Jen. Allg. Lit. Zeit.

ART. XV. Gotha. *Gotha und die umliegende Gegend, &c.* Gotha and it's Environs, by A. Klebe. With Plates. 8vo. 435 p. beside the prefaces of the author and prof. Galleti. Price 1 r. 12 gr. 1796.

Nicolai's descriptions of Berlin and Potsdam were hitherto unequalled in Germany, but this performance of Mr. K. deserves to rank with them.

Jen. Allg. Lit. Zeit.

AGRICULTURE.

ART. XVI. Where printed not mentioned. *Vier wichtige Astenstücke zur Kulturgeschichte des Donaumooses, &c.* Four important Papers relative to the Cultivation of the Danube-morass in Bavaria. 8vo. 240 p. 1796.

Every improvement will find interested persons to rail against it, and such has been the fate of this on the Danube [see our Rev. Vol. xxiii, p. 447]. To give an impartial view of the case, two complaints written against it are here published, with answers to them, and the report of a committee of inquiry, which fully shows the benefits accruing to the country from an undertaking, the first mover of which was a bavarian clergyman of the name of Lanz.

Jen. Allg. Lit. Zeit.

POLITICAL ŒCONOMY.

ART. XVII. Erfurt. *Ueber die Rettung der Meublen, &c.* On Saving Moveables and Household Furniture in Cases of Fire: An Essay that obtained a Prize from the Society of Sciences at Gottingen: by J. Melchior Møller. 8vo. 38 p. 1796.

We cannot enter into the particulars of this essay, which deserves notice as a work of general importance. *Jen. Allg. Lit. Zeit.*

HISTORY OF ARTS.

ART. XVIII. Prague. *Neue Beyträge zur alten Geschichte der Buchdruckerkunst, &c.* New Memoirs of the ancient History of Printing in Bohemia, with a complete View of every Thing pertaining to it dated in the fifteenth Century, by C. Ungar, &c. 4to. 37 p. 1795.

The art of printing was not very ardently pursued in Bohemia at it's first invention, though more so than has generally been supposed. The first book printed in the kingdom appears to have been a bohemian translation of Guido de Columna's Trojan History, in the year 1745, probably by some german from Nuremberg, whose name is not known. *Jen. Allg. Lit. Zeit.*

CLASSICAL LITERATURE.

ART. XIX. Paris. *Oeuvres de Xenophon, &c.* The Works of Xenophon, translated into French, from the printed Editions and four Mss in the national Library, by Citizen Gail, Prof. of Greek Literature at the French College Cambray Place. Vol. I. 8vo. 374 p. A. R. 3 [1794, 5].

Though Mr. G. possesses not the comprehensive learning of a Villoison, the multifarious reading of a Barthelemy, or the critical acumen of an Auger, he excels many of his learned countrymen in good taste, knowledge of language, and zeal for the improvement of letters. The translation is free and carefully executed, the original is given with it, and notes and various readings are added, so that the work will be found of considerable use to future editors. A splendid edition in quarto, on vellum paper, with plates designed by Barbier and engraved under the inspection of Ingouf, is likewise publishing. *Jen. Allg. Lit. Zeit.*

ART. XX. Leipzig. *Quæstionum philologicarum Specimen, &c.* Specimen of philological Questions: by H. C. A. Eichstädt, Phil. D. and Prof. 4to. 80 p. 1796.

The learned professor, already known to the public by his earlier works [see our Rev. Vol. XIX, p. 224], has dedicated the present almost exclusively to Theocritus, and promises us another specimen, preparatory to a new edition of the poet of Syracuse. If we cannot call this essay absolutely the best that has been written on this greek author, it is certainly one of the best, displaying much critical skill and judgment, and several of the emendations here proposed being strikingly excellent. *Jen. Allg. Lit. Zeit.*

ART.

ART. XXI. Zeitz and Leipzig. *Codex manuscriptus Epistolarum Petri de Vineis, &c.* An Account of a Ms. of the Epistles of Peter de Vineis, in the Episcopal Library at Zeitz, by M. Chrſt. Jef. Mueller. 4to. 12 p. 1794.

ART. XXII. *De Corpore Inscriptionum Gruteriano, &c.* On Gruter's Inscriptions, enriched with Notes and Observations by T. Reineſius, ib., by the Same. 4to. 16 p. 1793.

ART. XXIII. *De Bernhardo Bertramo, &c.* On B. Bertram, a learned Philologer of the ſeventeenth Century, by the Same. 8vo. 24 p. 1795.

ART. XXIV. *De Suida, &c.* On Suidas, enriched with the Observations of T. Reineſius, by the Same. 8vo. 16 p. 1796.

Theſe four tracts by the learned rector of the ſchool at Zeitz may call the attention of men of letters to a library little known, and ſerve to reſtore a due ſhare of reputation to men, on whoſe merits others have unwarrantably plumed themſelves. Olearius, the publiſher of notes on Suidas, appears here in no very reſpectable light.

Jen. Allg. Lit. Zeit.

ANCIENT LITERATURE.

ART. XXV. Leipzig. *Braga und Hermode, &c.* Braga and Hermode (Apollo and Mercury), or a New Magazine of German Antiquities relative to Language, Arts, and Morals. Vol. I. Part I. 8vo. 224 p. 1796.

This revival of *Bragur* [ſee our Rev. Vol. xv, p. 479, and xii, 117], which is alſo publiſhed under that title, as Part I. of Vol. IV, will no doubt be welcome to every friend of that work, and cannot fail to gratify the lover of ancient german literature.

Jen. Allg. Lit. Zeit.

HISTORY.

ART. XXVI. Gieſſen. *Beſtræge zur Geſchichte des Mittelalters, &c.* Fragments of the History of the Middle Age, by J. Ern. Chriſtian Schnidt. Vol. I. 8vo. 207 p. 1796.

Both entertainment and information may be derived from theſe fragments, which are ſufficiently connected to form an intereſting whole. The firſt exhibits the life and character of Boniface, the celebrated apoſtle of the germans: in the ſecond, among other things it is made to appear probable, that Boniface was one of the principal inſtruments that placed Pepin on the throne: in the third are ſtrong proofs, that the coronation of Charlemagne at Rome was an intrigue of Leo III; and here it is ſhown how little Charles deſerved the name of Great: while in the fourth eſſay Gregory VII is depicted as meriting the appellation. In all theſe eſſays we know not which to admire moſt, the author's acute psychological inſight into cauſes and effects, his impartial combination of hiſtorical traits, or his accurate and laborious collection of facts.

Jen. Allg. Lit. Zeit.

ART. XXVII. Berlin. *Darſtellung des jetzigen Krieges, &c.* Picture of the preſent War between Germany and France, with a particular

particular View to the Part taken in it by Prussia, to the Conclusion of the Treaty of Peace at Basle, by J. E. Küster. 8vo. 222 p. 1796.

This is a defence of the conduct of Prussia, written with great moderation, and with documents annexed. *Jen. Allg. Lit. Zeit.*

ART. XXVIII. Königsberg. *Versuche einer Geschichte Danzigs, &c.* Sketch of a History of Dantzic, from authentic Documents and Manuscripts. By Dr. Dan. Gralath. 3 Vols. 1769 p. 1789-91.

Mr. G. is not unacquainted with the duties of a historian, has had access to a considerable number of valuable materials, and has accordingly furnished much the best history we have of Dantzic, though it would be going too far to say, that it leaves nothing to be desired. *Jen. Allg. Lit. Zeit.*

BIOGRAPHY.

ART. XXIX. Zurich. *Salomon Gessner, &c.* Solomon Gessner. By J. J. Hottinger. 8vo. 270 p. with a vignette title-page. 1796.

We could wish to have such lives as this of all our celebrated poets, written by men well acquainted with them; though in reading the judgments here passed on G.'s works, it is necessary to bear in mind, that they come from the pen of a friend. The portrait of G. prefixed is said to be a striking resemblance.

Jen. Allg. Lit. Zeit.

POETRY.

ART. XXX. Gottingen. *Christ. Aug. Tiedge's Schriften, &c.* The Works of C. A. Tiedge. Vol. I. Epistles. 8vo. 324 p. Price 1 r. 1796.

The characteristic of this estimable poet's muse is philanthropy. All the pieces are of a moral tendency, and are evidently the spontaneous effusions of the heart.

*Natur führt unsern Geist zur Tugend
Und Tugend führt ihn zur Natur :
' Nature to Virtue leads the mind ;
And Virtue leads the Mind to Nature :'*

says Mr. T. : and the thought appears to have been taken from the progress of his own sentiments. The present volume is to be followed by three more. *Jen. Allg. Lit. Zeit.*

MISCELLANIES.

ART. XXXI. Some fragments of Montesquieu, on literary subjects, are about to be published. De Secondat, who is lately dead, the only son of Montesquieu, becoming obnoxious to the revolutionary committee at Bourdeaux, threw into the flames all his family papers, among which were his father's mss. The loss of many of these is no doubt to be regretted, but fortunately his secretary preserved some of them, and they are now in the press.